

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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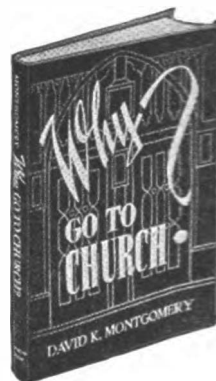
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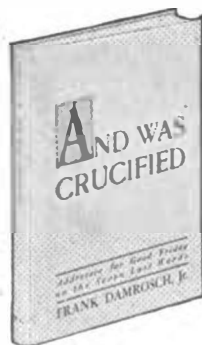
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Price, \$1.25



Theological Education

TO THE EDITOR: A recent issue of THE LIVING CHURCH stated that only two theological schools would be open this summer. Yet we are daily reminded of the great need of priests to maintain the services of the Church. In the Great South there will be no seminary open. Are we not like those characters of whom it is said that they are always looking for work, but praying that they will never find any? If one wants to expedite his training, it is a long and extensive travel from the South to Cambridge or Nashotah, or from the Pacific coast to those schools.

Another question may be asked. Could not the whole theological course be shortened or at least the student capable of doing the work in less time be given the opportunity, if he is a university graduate? For some three years are too long, unless they prefer to linger on the green pastures of the seminary. I speak from experience. I was a sailor in the British and American merchant marine before I began my studies. Having spent most all my early life on the ocean, I had no background for school work or life. Yet when I decided to become an officer on the Gospel Ship, I did the four year's work at Northwestern University in three, and, by special permission, the three year's work at the General (a school which I dearly love beyond all others) in a year and a half. And I may say that I was too proud and independent to ask for any dispensation. I entered the second term of Hebrew without having had the first. I did not make the highest marks; neither was I interested in such. I wanted to get to the field.

In writing thus, it is not to display any intellectual ability, but to affirm that if an old sailor could do the work in half the time, taking Greek, Hebrew, Latin, etc., I am sure there are many who could do a better job, and should be given the opportunity, especially in this period of emergency.

(Rev.) EMANUEL A. LE MOINE.

Charleston, S. C.

Religious Study in Schools

TO THE EDITOR: Deaconess Latch doesn't realize the major headache she is wishing on our public schools system—and right in the middle of a global war, too.

Compartmentalizing religious instruction is bad, we must admit; but where there is not state religion, what are we going to do

about it? What religion could any state in the union authorize?

The Roman Catholics have their own very successful solution—their own schools. Occasionally they have some isolated families who can get to church but live too far away to send their children to a parochial school.

The public school I am particularly interested in is the Felton School—a "consolidated" school with a large rural area to serve. I don't want any hornets' nest stirred up in this area. The leading denomination in the town itself is Methodist. If all this area were Methodist, the matter would be simple. The difficulty is that it isn't. Besides the Methodists there are some Roman Catholic children, some Jewish children, some few Episcopalians, a good many Holiness, a contingent of Seventh Day Adventists and probably some Jehovah's Witnesses. None of their parents would want their school tax money spent to teach their children some one else's variety of religion. Each group has its own interpretation of the Bible and its own variety of Church history. All these parents would have to teach their children that what they got taught in the public school was wrong. The young imps, themselves, would be quoting the public school teacher to the Sunday school teacher and vice versa. The resulting feeling would be anything but religious. Complaints would come in to the school board, forthwith—and a hot time would be had by all. Any youngster, who had reached the age when he considers parents back numbers, is going to take issue with them on religion as well as other things. Since at least one of the parties must naturally be wrong, how is the child to know which is right? The chances are that he ends up by discrediting all religion. Two or more mutually exclusive theories held in impartial solution in one's mind constitute agnosticism. The very interplay of the various Protestant bodies on each other is conducive to agnosticism and indifference, even without intensifying the condition by throwing it into the public schools.

No public school teacher attempting to teach religion can get away from the bias of the particular religious group he, or she, belongs to. I once for a short time, had a very interesting and enthusiastic class of high school girls in a "union" Sunday school. Since I was familiar with Protestantism, I thought I could keep off controversial points and teach merely the assigned lessons. I gave it up in the nick of time. The report had gone around the neighborhood that I was teaching them "Episcopalianism."

Felton High School does take a dip into Church history; and we Episcopalians would kick about it if we were a bit less lethargic. It is supposed to be a social study history and its authors experts in history. It is a social and economic study down to the Protestant Reformation. Then it goes Puritanly religious, and the economic and social study disappears. It describes Roman Catholic beliefs as a sort of odd curiosity, without any understanding whatever. For England sympathy was all with Henry VIII and his measures with the Church. The Church of England is described as Calvinistic. If the authors had only known it, this is an insult to Calvinism.

It is safe to say that Deaconess Latch didn't have this type of Church history in mind; but it was what I was taught in my youth and is evidently still popular with Protestants. It is what Episcopalian young people get taught in Delaware high schools. Possibly, Bishop McKinstry could do something about it. We lesser lights would probably kick vainly.

Felton, Del.

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The Living Church

Established 1873

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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STRICTLY BUSINESS

THESE past three weeks away from our New York office on I.C. advertising business have brought me in contact with more accidents than I saw in the previous three years.

Coming down from central Wisconsin to Milwaukee, my bus pulled up at the scene of a wreck. One car was completely demolished and lying upside down; the other wasn't so badly off. All the male passengers had to clamber out of the bus and help push the second car through snow drifts to the center of the road. The injured had apparently been taken off to a hospital just before the bus stopped.

On the way into Washington from Harrisburg my train was three hours late (very usual now), the cause being the fact that the train ahead of it had been derailed.

I was standing at my hotel window in Washington, looking out, when a bus came around a corner and smashed into a motorcycle and sidecar. An ambulance appeared almost immediately and took the cyclist off to a hospital.

In all three accidents people were injured, perhaps severely, and it's irritating to see so much of each accident and yet not know what actually went on!

* * *

IN a Cincinnati tailor's establishment is this sign: "I will press your pants for a package of cigarettes."

* * *

IN WASHINGTON a major quoted this, which he said hangs over his desk: "Today is the tomorrow you were going to do such a h— of a lot about yesterday."

* * *

CHURCH suppliers, particularly stained glass men and makers of metal goods, tell me of the extraordinary number of orders they have on hand and won't be able to fill until after the war. It is just as well that they have the orders, however, for the information is the key to the extraordinary amount of work they'll soon have.

Open McCauley

* * *

MEMO FROM Mr. McCauley's Girl Friday: Here it is Tuesday night—rushing to get the I.C. to bed on time and this page turns up with a "hole" in Mr. McCauley's column. And the copy he did send came in at the last minute and had to be rushed to the printers! It must be nice to travel around and know the column will come out all right!

The Question Box



• *I expect to be called for jury duty. If there should be a case in which there is a question of divorce, would I have to agree with the state, which does not agree with the Church on this matter? As a Catholic I do not believe in divorce.*

A salesman does not have to serve on all cases that are brought before the court during his term of service. You have merely to state that you have a conscientious principle which would prevent your giving a free verdict in this case, and the court will excuse you from serving on it, just as it does when a juror has conscientious objections to capital punishment.

This is the best way in which to put your objection to taking part in this trial. A theologically minded judge might object that it is not divorce, but remarriage to which the Church objects, and the question of remarriage will not come before you. Or he might point out that the question of right or wrong is not before the court. The jury merely decides whether the evidence shows that the written law of the state, or the common law, applies in this case.

• *What assurance can we find from the Bible, or from other sources, that there is no truth in the theory of reincarnation?*

The theory of reincarnation of human souls is repugnant to the teaching of all parts of the Holy Scriptures, and of the Church, both of which emphasize the eternal worth of each individual. There is no "proof-text" against it, for transmigration is never mentioned, but its opposite is everywhere asserted. The earlier canonical books of the Old Testament do not have any very clear teaching about immortality, but they imply that after death each man continues to be the same person he was before. In such later writings as Daniel, and in the Apocrypha, immortality is more clearly taught, and in the New Testament the doctrine is carried to its full development. But it is not the immortality of the soul, but the resurrection of the body which is taught by the Bible and the Church, and this completely excludes any possibility of reincarnation in another form or personality.

• *Do some Episcopal churches have shrines to the Blessed Virgin Mary? Are there many that do?*

Statues and paintings of the Blessed Virgin are very frequently found in Episcopal churches of all schools of thought. Also side-chapels dedicated to her are quite common, and seem to be quite independent of any special sort of Churchmanship. Statues set in shrines, and venerated with lights and floral offerings, are

not so common, but will be found in one or more churches in most dioceses.

• *There is a Brotherhood of St. Barnabas in the Church. Are they monks? Do they have their heads shaved when they take final vows? Do they wear robes and if so, what color?*

The St. Barnabas' Brotherhood is an order of monks, devoted to the care of the sick poor. They do not, I believe, shave the head. They do not wear "robes," which implies ceremonial costume, but their daily dress is a coarse brown habit looking somewhat like a clergyman's cassock, but looser fitting. The monks are all laymen, but they have some clergy joined to them as associates of the order.

• *Is it proper and fitting on Easter Day to decorate the Processional Cross with lilies? Is there any law or custom that forbids this?*

There is no ancient or medieval precedent for attaching flowers to the processional cross on Easter. On the other hand, there has been no authoritative prohibition of it, so far as I know. It is a general principle that nothing should be allowed to obscure a cross, except the Passiontide veils, so that if flowers are used they should be attached to the upper part of the staff, not the cross itself. This is especially so if there is a figure of our Lord upon it. In such matters good taste and common sense are the only authoritative guide.

• *What is the Church color used at the burial of a clergyman?*

Black vestments for the celebrant and his ministers, violet vestments on the clergyman being buried.

• *How many men and women do we have in each of our religious orders, how can we recognize their habits so as to distinguish our own sisters from those of the Church of Rome?*

The orders do not publish statistics as to membership. There are so many varieties of the religious habit that it is impossible to say. Roman Catholic sisters generally travel in pairs or in groups, ours are permitted to travel singly.

• *Do you have to attain a certain age before being ordained deacon?*

To be ordained deacon one must have reached the age of 21 years. To be ordained under special dispensation (Can. 26, Sec. 5, d) the man must have attained the age of 32 years before becoming a candidate for Holy Orders.

FIRST SUNDAY IN LENT

GENERAL

NATIONAL COUNCIL

February Meeting

By ELIZABETH McCracken

At the February meeting of the National Council, February 6th to 8th, which was the regular annual meeting, the Council adopted the budget for 1945, made certain adjustments in the budget for 1946; took formal action on the amount of the Reconstruction and Advance Fund; and did considerable routine business. There were five discussions of great interest, two of which led to immediate action, the other three to reference to the cabinet, the Presiding Bishop, or to departments or divisions.

Budget

The budget for 1945, unanimously voted by the Council, is \$2,577,132. This is \$89,495 less than the figure approved by the General Convention of 1943, which was \$2,677,132. Dr. Lewis B. Franklin, treasurer of the National Council, made a brief statement of explanation, saying: "I want to make it clear that this does not mean less work nor less money to be spent than in 1944. It actually is \$60,000 more, and represents a considerable advance over the 1944 budget. The 'reduction' simply means that the expectations, from dioceses and districts, on which General Convention based its figure, do not add up to the amount required."

Adjustments were made also in the 1946 budget. The figure fixed by General Convention was \$2,735,058. Of this \$2,042,891 is to be assigned as quotas, the balance to be provided by (1) the United Thank Offering, (2) interest on trust funds, (3) lapsed balances, (4) other smaller sources of income. The 1946 budget is \$90,000 larger than that of 1945. The adjustments had to do with allocations.

Reconstruction and Advance

Bishop Hobson, chairman of the Department of Promotion, reporting for that department, reminded the Council that, at the December meeting, the amount of the Reconstruction and Advance Fund was put "between \$3,000,000 and \$5,000,000." He moved that the amount be set definitely at \$5,000,000, saying: "So far as one could tell, the House of Bishops accepted the Reconstruction and Advance Fund campaign enthusiastically. Anyway, they voted unanimously for it, with a rising vote. But there may have been reservations,



DR. FRANKLIN: *The 1945 budget "represents a considerable advance."*

though I have not heard anything that was not enthusiastic from any of the bishops with whom I talked. They felt that the Church has an opportunity today which may never come again. One thing, though, the House of Bishops thought that we should go for \$5,000,000, not for 'between \$3,000,000 and \$5,000,000.'

The amount was then voted as \$5,000,-

000, in accordance with the recommendation of the bishops.

Robert B. Jordan, director of the Department of Promotion, spoke after Bishop Hobson. In briefer form, he covered the same ground as that of his long speech made before the House of Bishops in Birmingham [L.C., February 11th, page 5]. The Council showed much interest in the account of the radio transcriptions, moving pictures, and other material ready, or being prepared, for the campaign. The members were impressed by the fact that the movies are being made in Hollywood, with prominent actors and actresses in them; and by the fact that the radio programs were done at a well-known New York station. The Division of Christian Education of the National Council is responsible for the scripts, the Presiding Bishop's Committee on Laymen's Work financed the projects, and the Department of Promotion edited the material.

Laymen's Work

The Presiding Bishop's Committee on Laymen's Work made a striking report through its executive director, the Rev. Wilburn C. Campbell, who said: "One indication of the success of the work is the demand for the booklet, *Guide for Lay Readers*, compiled by our committee and published by Morehouse-Gorham. Already, 2,000 copies have been sold. There is not a copy left. More orders for it are coming in all the time, and it is being reprinted. More than 600 lay readers are receiving the weekly sermons for their use issued by the committee. Recently, we got 15 requests for these sermons from enlisted men who are not chaplains, for use at their posts. Over 7,000 copies of the programs for returning service men and women, *When they Come Home* and *Spiritual Partners in Prayer* have been distributed. Richardson Wright's folders are so popular that 350,000 copies have been sold. More than 1,103 parishes ordered material for the promotion of the Men's Advent Corporate Communion.

"We have held two provincial conferences for our diocesan chairmen in all of the eight provinces. Chairmen have enlisted from 79 dioceses and missionary districts; and these chairmen have secured about 2,000 parish keymen. There are only nine dioceses without chairmen. These are only waiting until the bishop can find the right men."

PENNY-WISE, POUND-FOOLISH

Fr. Campbell asked, for the committee, the addition of \$4,400 to the budget, for the work of the committee. There ap-

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peared to be some hesitation about granting this, on the part of the Department of Finance, owing to the difficulty of finding the money. A debate resulted, opening by Bishop Hobson of Southern Ohio, who said: "I think we are about to embark on a penny-wise, pound-foolish procedure: foolish, if we vote the budget without additional funds for the Laymen's Committee. They need a man here at headquarters, to leave Mr. Campbell free for his special work of going around to the dioceses and parishes. If we want to make a success of the Laymen's Committee work, we should put the running expenses of it in the budget, as Mr. Harvey Firestone [chairman of the Laymen's Committee] says. The men doing the work should be free of the hardship and handicap of raising the money to pay their own expenses. I hope that the Council will vote the additional \$4,400."

LAYMEN IN ACTION

Bishop Keeler of Minnesota took the floor next and made an eloquent speech, saying: "I should like to ask the Department of Finance to consider first the great importance of staffing the Laymen's Committee in an adequate way. Bishop Roberts of South Dakota has told me that his rural work could not have been done at all without lay helpers. In Minnesota, we have lay readers, ready to come forward and take up the work which the chaplains have had to leave. We call our lay readers 'Bishop's Men.'

"Let me tell you what one such lay reader did. There is a certain parish in Minnesota which has had a crippling time because of a woman in the parish who felt called to run the parish in her way, which was not the way of any rector who ever was there in her time. In the absence of a rector, I sent one of our 'Bishop's Men' there. He is a clerk in one of the post offices of the Twin Cities, as we call Minneapolis and St. Paul. He went to that parish regularly every Sunday, had Morning Prayer in the church in the morning, and in the afternoon made calls. All that we pay the 'Bishop's Men' is five dollars and expenses. They are all earning their living by their regular jobs and will not accept any more. Well, I had occasion to go to that parish, and that woman of whom I spoke took me aside, and asked about the lay reader. Was it true that he was a clerk in the post office, was it true that he made his living that way, was it true that he came down here every Sunday as a piece of Church work for practically no pay? I said 'Yes' to all the questions. Then, that woman said with genuine earnestness and simplicity: 'Then, I am going to come to church again and behave myself.' No rector had ever been able to solve that problem; but the lay reader had, just because of the appeal of what he was doing, in addition to his regular work."

"I move that priority be given to Mr. Campbell's request for more money."

Bishop Dandridge, Coadjutor of Tennessee, asked: "What about funds?"

Dr. Franklin replied that there were some legacies which might be so allocated.

The Presiding Bishop joined the debate here to say: "I am delighted that we have these legacies. I hope that the Department

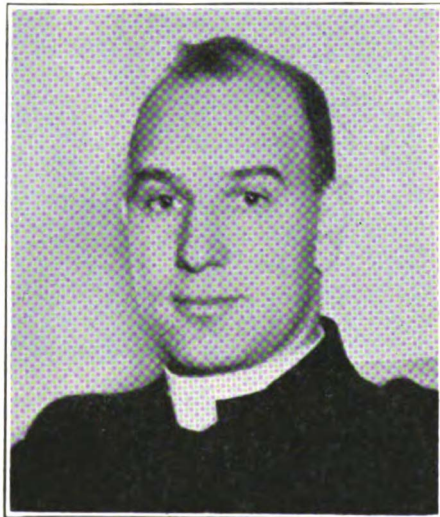
of Finance will recommend that Mr. Campbell gets what he asks for. Most enthusiastic reports come to me from everywhere about the work Mr. Campbell is doing. I can't imagine anything that is doing more for the work of the Church than the Laymen's Committee."

Bishop Stevens of Los Angeles said that he thought the Council had better face the possibility of taking the \$4,400 out of undesignated legacies.

Dr. Franklin explained that the Council had voted another disposition of the Council's half of such legacies. He added: "I suggest that the Department of Finance consider the matter further. One difficulty about undesignated, or other, legacies that we have now is that we may not always have money from such a source. Other years of the Laymen's Committee are coming."

Bishop Keeler advised that the Council keep to the year 1945.

The Rev. Kenneth D. Martin of Milwaukee called attention to another aspect of the subject, saying: "We have so many



FR. CAMPBELL: His committee's work was strengthened.

departments and divisions here, all doing some sort of promotional work. Isn't there over-lapping? Don't others here do work in the interests of stimulating the activity of laymen?"

Bishop Hobson of Southern Ohio demurred, saying: "What Mr. Campbell does, and should do more of, no one else here can do, nor tries to do. It is not promotional work exactly; it is the work of organization in the lay field."

Bishop Dun of Washington, the next speaker, took another line, saying: "It seems ungracious to raise a question. The real question as it applies to my own diocese has been skeptical. The people think that the Laymen's Committee is a fine scheme on paper, from headquarters. I asked half a dozen bishops what they thought of it, and they all said that they thought the Laymen's Committee did not amount to much. Perhaps I picked out the lame ducks to ask. Here I listen to nothing but enthusiastic praise.

"I should like to touch on another phase of the subject. The work of the Department

of Christian Education is under fire. The criticisms are probably partly unjust and partly just. What we need is a program of religious education with provision for all lay folk—men, women, and children. Yet we have woefully understaffed the Division of Christian Education. We have so many fragments of work here. I wonder whether we should add to this fragment of the Laymen's Committee when other divisions need more money."

The Presiding Bishop spoke next, saying: "While it is true that we have added divisions here year by year, yet I think that the Division of Youth, the Division of College Work, and the Laymen's Committee couldn't have been handled by the existing divisions and departments. Whether such new work ought to be regarded as temporary as to its staff, and then later done by permanent departments and divisions must be decided as time goes on. Right now, we need both 'wholes' and 'fragments.'"

The question of the additional \$4,400 for the Laymen's Committee was, as had been suggested by Dr. Franklin, referred back to the Department of Finance for further consideration. At the final session of the Council meeting on February 8th, the Department of Finance recommended the appropriation, and it was voted. The amount was put in the budget, adopted at the same session.

Salaries of Missionary Coadjutors

Another debate was of unusual interest because its cause turned upon a financial question. This was the matter of the salary to be paid to the Bishop Coadjutor of South Dakota. The Rev. Dr. George A. Wieland, director of the Home Department of the National Council, reporting for the Division of Home Missions, brought up the question. Bishop Keeler of Minnesota at once rose to say with vigor: "I can't imagine that the coadjutor should have less than the bishop of the district himself. The man you have elected [the Rev. Conrad H. Gesner, rector of the Church of St. John the Evangelist, St. Paul, Minn.] now gets a much bigger salary than the Bishop of South Dakota. Bishop Roberts gets \$4,500.

"South Dakota has had two Bishops for years, one for the White work and one for the Indian work. Bishop Roberts took it on alone when Bishop Burleson was made assessor to the Presiding Bishop. I thought that Bishop Roberts was mistaken, and it has so turned out. His work is the Indian work. The White work has dwindled. Who settles this matter of salary?"

The Presiding Bishop said that he had assumed that the Coadjutor of South Dakota would have what other missionary bishops receive: namely \$4,500.

Bishop Stevens of Los Angeles spoke next, saying what, as afterward was seen, was in the minds of several of the other bishops who are members of the National Council: "When Bishop Boynton, our first Missionary Coadjutor, was elected, Bishop Colmore said what salary would suffice. That was the salary already being received by the Coadjutor-elect, namely \$3,000, which was less than Bishop Colmore's

salary. I think it would be unfair for one missionary coadjutor to have less salary than the other."

Bishop Dandridge, Coadjutor of Tennessee, put in a word: "Bishop Boynton was there, and had said that he would continue on the same salary he already had."

Bishop Stevens replied, rather dryly: "That doesn't change my point of view as to fairness. Both should have the same salary."

COMPROMISE

At the final session, the Department of Finance, to which the matter was referred after Bishop Stevens had made this remark, brought in a recommendation that the salary of the Missionary Bishop Coadjutor of South Dakota be \$4,400 with an allowance of \$900 (the customary sum) for rent. The Presiding Bishop asked the National Council: "Is that all right?"

Bishop Keeler of Minnesota at once said emphatically: "No, it is not all right with me. We drop \$100 just so that the Bishop of South Dakota will be getting a little more than his Coadjutor, who will have entire charge of the White work of the district, while Bishop Roberts will have the Indian work, as he has now. I am sure that Bishop Roberts will be upset by this salary arrangement. He expects his Coadjutor to have the same salary as any other missionary bishop, the same as himself; and he has said so. It should be so: one missionary bishop is the same as any other."

The Presiding Bishop reminded the Council that the Bishop of South Dakota has an allowance for rent of only \$500, while the Coadjutor will have \$900. But Bishop Keeler explained that the district of South Dakota had had a bishop's house, which had been sold when the Bishop wished to have other living quarters. The district then allotted the amount needed for the rent of the apartment desired by Bishop Roberts, which is \$500. Bishop Keeler added: "Bishop Roberts has no family. Mr. Gesner is a younger man with a family of three children. He and his family need something larger than that which Bishop Roberts needs and wants."

Bishop Hobson got the floor next to say earnestly: "This matter of balancing a coadjutor's salary against the bishop's is un-Christian, in my opinion. We are not honoring a bishop financially, when we elect him. He makes financial sacrifices always when he accepts the election as a missionary bishop. If any difference is to be made, I think that the coadjutor should receive more than the bishop, because he is a younger man with children to educate and his expenses, for that reason, are heavier than those of a man whose children are grown and independent."

The Rev. Dr. James Thayer Addison made another point, when he said: "I think that Bishop Boynton will be sorry that these generous ideas did not prevail when he was elected Coadjutor of Puerto Rico. He gets \$3,000."

Bishop Keeler returned to his original argument, saying: "In South Dakota they have always had two bishops. Bishop Roberts has saved this National Council much money for decades, by trying to do the full work of two men. All that time he has

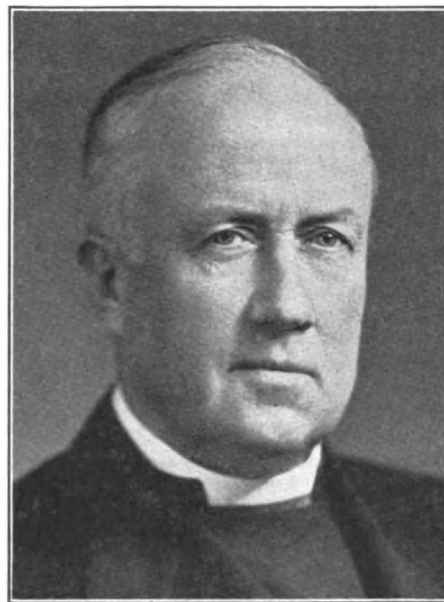
needed another man. No one man could do what South Dakota requires, and has always had done by two men. The White work has suffered for lack of the second man."

The debate did not effect any change in the recommendation. The question was put, and the salary for the missionary Bishop Coadjutor-elect of South Dakota was voted in the amount of \$4,400 with \$900 for rent.

It was also voted that the whole question of the salaries of missionary bishop coadjutors should be referred to the cabinet for study.

The Assigning of Quotas

One of the warmest discussions held by the National Council in a long time was that on the assigning of quotas to the several dioceses and missionary districts. Bishop Hobson of Southern Ohio started



BISHOP KEELER: "No, it is not all right with me."

the debate when he gave out a notice that the committee on that matter, of which he is chairman, would meet at noon on that particular day. He added: "You, members of the National Council can help the committee around the Church. Here is the situation in brief. The committee is going to have a hard time getting the expectations for 1946. What they do will seem like unfairness. About \$90,000 must be put into the budget. It would be easy if certain dioceses could pay their mathematical quota. There are about eight dioceses which cannot. There is a gap of \$175,000 between their whole mathematical quota and what can be assigned to them. So we must assign other dioceses over and above their mathematical quotas.

"Two things will happen. Those dioceses which are meeting or over-meeting their quotas come to us and say: 'Why in the dickens are you asking us for more than our share when others are not doing their share?' It gets people mad.

"Then, the dioceses which cannot meet their quotas think their problems are not

understood. Some of them have debts, which take about all that they can manage to raise. Others were supported by a few rich givers, or by one rich giver, in prosperous times. Times changed and the rich were not so rich. The adjustment to be made was one of the hardest: transferring to the whole diocese the financial responsibility formerly met by one or two or three individuals. These dioceses cannot help not meeting their quotas.

"It is going to be a hard job to get the others to do more than their fair share. Will you help, when you go home, by trying to help the people to see that we have to ask some to do more than their share?"

Bishop Peabody of Central New York made a suggestion, saying: "Were it understood that one dollar a year per communicant is the minimum and shamefully low at that, it might be effectual in both large and small dioceses."

Bishop Hobson did not agree. He said: "It is not so simple as that. In Southern Ohio, we give \$3.50 per communicant as a minimum. Another difficulty is that in some places where they are not giving the minimum of a dollar a year per communicant, they could do much more. You could get the dollar, if you tried, but you would cut off more for some time to come."

MAKING THE DEVIL LAUGH

Dr. Franklin entered the discussion here to say: "One dollar a year is two cents a week. Someone said about getting the minimum up to 11 cents a week somewhere: 'When the devil read about that 11 cents, he smiled.' If he should read about two cents a week, I think he would burst out laughing."

Bishop Keeler of Minnesota brought the debate back to the quotas, saying: "Some dioceses have heavier financial responsibilities than others. Where some have endowments for the episcopacy, others have to raise all the money needed for the bishop's salary and the other expenses of the episcopacy. In Minnesota, Bishop Whipple established schools and got endowments for them. He did not found an endowment for the diocese of Minnesota. No one rule will do, except the rule that we must strengthen the weak and encourage the strong to like helping their weaker brethren."

Bishop Dandridge, Coadjutor of Tennessee, had two suggestions: "If we can find new ways of sitting down with those below the mathematical quota it might help. Then, let us pray for more wit in dealing with the matter."

Bishop Stevens of Los Angeles made still another suggestion: "Couldn't we deal more with the provincial representatives? We can do more than we do by a new approach, made by a provincial representative, with a challenge to do more."

Bishop Keeler spoke an encouraging word: "There are so many bright spots. The diocese of Iowa has raised its giving by 75% for 1945; actually pledged that much more—almost double its former giving. Look what happens in Iowa, where the tall corn grows, when a missionary-minded new bishop who has had experience here in the National Council, goes to a diocese." [Bishop Haines of Iowa,

consecrated May, 1944, was a member of the National Council, from Kentucky, when elected.]

DIOCESAN MERGERS

Bishop Peabody brought up another possible reason for the failure of some dioceses to meet their quotas, saying: "The small giving in some dioceses is because of the high overhead of supporting the episcopate and meeting other diocesan expenses. Some of the smaller dioceses ought to be joined to others, or rejoined from those from which they were separated. It seems to be no one's business to try to get this done. There is an error somewhere in administration which the Church needs to consider."

Bishop Keeler reminded Bishop Peabody that it is the "big dioceses" which do not come up to the standard of giving.

The Presiding Bishop sounded a note of warning, saying: "You have to be pretty careful about talking about uniting, or you may create ill-feeling. A diocese not only has to be willing; but the offer must come from it. No diocese likes to give up its place as a diocese."

Bishop Hobson got the floor again here, to say: "Bishop Peabody rather indicates by what he has said that it is diocesan overhead that keeps dioceses from meeting their quotas. My conviction is that this is a very minor consideration. [Cries of "Hear! Hear!"] People with lots of money don't give it because they are not educated about missionary work. [Louder cries of "Hear! Hear!"] That is the reason for the failure to meet responsibilities. We give in Southern Ohio because we have a strong educational program."

Alexander Whiteside of Massachusetts asked a pertinent question, which elicited a reply that startled some members of the Council. Bishop Hobson's answer was: "We have a continuing educational campaign. Occasional campaigns are like a punch in the arm. They stimulate to great giving, with lapses. A continuing campaign starts people giving and keeps them giving. Our campaign is emphasized at Confirmation. I won't confirm any persons, if I know it, who have not agreed to take their full responsibility, financially, for the support of the missionary work of the Church. I tell the clergy of Southern Ohio not to present for Confirmation any persons who have not pledged themselves to do this. They are not loyal, unless they are assuming financial, as well as other, responsibilities, at Confirmation."

Dr. Franklin made an earnest speech at this point, saying: "I know what happened in Southern Ohio under Bishop Vincent and Bishop Reese and when Bishop Reinheimer was executive secretary of the diocese. Bishop Hobson was up in Massachusetts during those years. The lay people were organized. I asked Reinie [Bishop Reinheimer] how they suddenly got over a cut they had made in their giving. He said: 'You asked for a big sum to help meet the deficit. Southern Ohio heard what its share was, and did it. That broke the crust of what they were giving, and their giving rose high above it.' That is the way to arouse missionary giving. We went out for a definite thing: meeting

the deficit. It raised the general level of missionary giving in Southern Ohio."

The Rev. John E. Hines of Texas spoke next, saying: "Missionary enterprise is the life of the Church. Two things occur to me. The first is that we are afraid to ask people for the amount they should be giving. It is the concern of the priests to call upon the people to give. One reason we priests are afraid is that we lack factual equipment. That is the other thing: we are far behind in missionary enterprise partly because we lack information. We should get it and give it."

THE MISSIONARY CAUSE

The Presiding Bishop ended the debate with a memorable speech, saying: "I have been gratified by this discussion. We have a great chance now of arousing people to what might be called a 'sense of cause.' It always has disturbed me because the people in the Church seemed to have no 'sense of cause.' Or, if they had, they were not united in one cause. Appealing to a sense of obligation doesn't arouse people much. You have to develop a 'sense of cause'—the cause of missions. There is a great opportunity for all to join in a great work for the world. We must develop the 'sense of cause,' and then appeal to it."

"The Reconstruction and Advance Fund Campaign will do this, we think. It will educate and appeal to the 'sense of cause.' In the fulness of time, God sent His Son. There is a new fulness of time, and God is sending us forth. People are ready to have God's cause presented. People desire to be educated in the things of God; they desire it before we ever begin to give them what education we can. There is a real opportunity to lift the Church up, in giving and in work for God."

The Children's Lenten Offering

Bishop Dun of Washington, reporting as chairman of the Division of Christian Education, advanced a suggestion which led to discussion, with final reference to a committee. Bishop Dun said: "The first part of my report has to do with the suggestion that the Children's Lenten Offering [amounting from \$345,000 to \$395,000] be separated from parish and dio-

cesan giving and allocated to the Reconstruction and Advance projects. It is quite obvious that such separation would have financial and promotional aspects. The Division is not convinced that it would have any marked educational advantages. It is just as important that the children be educated to support home work as special projects. The separation would have financial advantages. At the same time, if this offering were withdrawn from expectancy giving, it would have to be made up, or some adjustment made.

"UNSAFE FINANCIALLY"

"The suggestion is important and it is radical. The Division is not prepared to recommend it now, if the National Council thinks it needs further consideration. We would recommend a committee, representing the Department of Finance, the Department of Promotion, and the Division of Christian Education. The proposal is unsafe financially, unless there is some sure way of getting the same amount as the Children's Offering from the quotas without this offering, upon which many dioceses count to make up their quotas."

The Presiding Bishop made an important point here, saying: "There is another objection besides the financial to this new suggestion. In Virginia, for instance, people have felt that the children should have some share in meeting the quota. If we give all their money to the Reconstruction and Advance Fund, it would cut the children off from parish and diocesan giving."

Bishop Dun agreed, saying: "Education in supporting the regular work of the Church is as important as that in supporting special projects, such as those of the Reconstruction and Advance Fund. We could not go ahead with the suggestion, anyway, unless a diocese agreed that it could be done and diocese still meet its original quota."

Bishop Keeler of Minnesota was the next speaker, saying with warmth: "There are only two dioceses that do not use the Children's Lenten Offering for their quotas. I should hate to see it swept into general support of our work. Many dioceses are already using the children's money for grown-up responsibilities. If we are to use any of it for something else than meeting the diocesan quotas, as at present, we had better enthruse the children in some definite piece of advance work, not a general fund."

Dean Vincent of Oregon expressed the opinion that it would take a great deal of work to get the dioceses to agree to any change in the allocation of the children's money. Whereupon Bishop Dun made another speech, saying: "It is so easy to sentimentalize about the Children's Lenten Offering: the dear little boys and girls giving their pennies for the work of the Church. As a matter of fact, most of their offering comes from papa and mamma, though their dear little hands do put it in their mite boxes."

Bishop Hobson joined in the discussion here, to say: "While what Bishop Dun has said has considerable merit, it is not the whole picture. In Southern Ohio, there is tremendous value in the ideas given to the children that they are helping to meet



BISHOP DUN: "Regular work is as important as special projects."

the quota, that it is not exclusively a grown-up responsibility. If we take that away from the children, the Church will lose something valuable, even if the quotas are met without the children's money."

Bishop Dandridge, Coadjutor of Tennessee, had the final word, saying: "No one has the right to tell people, children or grown-up, what they are to give money for. Anyway, the money comes from the parishes."

Bishop Keeler then offered a resolution that the matter be referred to a committee, made of the Departments of Finance and Promotion and the Division of Christian Education. Bishop Stevens of Los Angeles seconded the motion, and it was carried.

Women as Lay Readers

Bishop Dun, chairman of a special committee appointed by the National Council on the licensing of women as lay readers, presented the following report in the form of a resolution:

"In view of the fact that women are frequently performing these functions, that many of them are plainly qualified to perform them, that regular licensed women would give further control and dignity to this work when performed by women, and since we have not been able to think of any serious objections to this proposal, your committee recommends that the National Council should formally pass a resolution requesting the next General Convention to give serious consideration to the advisability of amending Canon 49 in regard to Lay Readers, so that women may be eligible."

The Council passed the resolution. It will be brought before the General Convention of 1946.

Christian Education

The resolution adopted by the House of Bishops at the meeting in Birmingham, Ala., January 31st and February 1st, on Christian education, came up before the National Council at the February meeting, February 6th to 8th, and a prolonged debate ensued. In some particulars, but by no means in all, it followed the same course as the discussion in the House of Bishops. The resolution of the Bishops reads as follows:

"Be it resolved that the bishops call the attention of the National Council to the Church's current failure properly to instruct the people in her essential teachings and request the Council to re-study its responsibilities in the light of this failure.

"We specifically recommend (1) the preparation of a *corpus* of instructional material to be acquired by every child (a) by the time of Confirmation; (b) by the time of leaving high school; (2) the revival by the Division of Christian Education of its function of producing curriculum material; (3) that consideration be given to more definite guidance of the clergy and other leaders on such specific problems as: (a) the best use of week-day time for religious instruction; (b) the best use of time on Sunday when such week-day instruction is also available; (c) meth-

ods of teacher-training; (d) the formulation of a curriculum with suggested teaching materials, suitable for teachers of varied degrees of education."

Bishop Dun of Washington, chairman of the Division of Christian Education of the National Council, quoted the resolution, and then said: "This resolution reflects a widespread feeling in the Church that there is a weakness in the Division of Christian Education, shown in its failure (1) to provide materials for teaching; (2) plans including the Christian education of adults; (3) a curriculum, perhaps a skeleton, similar to the *Christian Nurture Series* but without its greatness of detail. There is a feeling that the Division should provide an official series. It has been proposed that a well-known series, now in use in many places, be adopted as the official series of the Division.

"These criticisms may be unjust, but they exist and should be studied. If the National Council wishes to refer it all to the Division, then the Division, with some outside workers, will consider it. The Council might think it better to have the Division of Christian Education studied from outside. That is a desperate measure. If the Division is not doing its work, let us not set up another body to do it. We can't solve this problem at one meeting. It will take time. We might study, and report to the April meeting of the Council."

Dr. Kenneth C. M. Sills of Maine, president of Bowdoin College, broke the silence that followed, saying: "Doesn't every parish face this? The Sunday school attendance is falling off. There are many different reasons for it."

Bishop Dun agreed, saying: "Every educational institution faces it. It is one of the problems of the time. Our Division simply has to face it too."

Bishop Hobson took the floor after another silence, saying: "May I say a word, lest we go away discouraged? In a time of upheaval, the people at the top get the sniping. I agree that we are facing great problems in every field. Let us not think that our Church is peculiar in this, nor our Division of Christian Education; it is universal.

"In Southern Ohio, I find that the loudest talkers are those who have never used what we have provided. They offer no suggestions, just complain. I think some people, particularly clergymen, take to sniping as the easiest way. They snipe at the Division, instead of doing some good hard work themselves."

The Presiding Bishop spoke next, bringing out a common difficulty: "Some people criticize because their particular hobbies are not mentioned in the material provided, or their pet *bete noir* is mentioned and perhaps approved. The abolition of criticism would not come by any change of method under the sun."

Bishop Stevens of Los Angeles put in a cheering word, saying: "I doubt if the criticism is widespread. I have never heard a single snipe on the Pacific coast."

Dr. Daniel A. McGregor, executive secretary of the Division of Christian Education, took the floor here, to say: "Our problem is insoluble. Whatever we

do, there is certain to be criticism. It will continue until the upset condition of the world is over."

W. W. Grant of Colorado made a speech, short, but of unusual nature and interest, saying: "I am on the public school board in my community. There is released time. Has the Division ever thought about what to do with that time?"

Dr. McGregor replied, saying: "That is a complicated situation. There is denominational control, and parochial control in the community. We do not promote the movement, but we help it where we find it, and guide it. Fine as the idea back of released time is, there is great danger in it, because of the difficulty of carrying it out."

Alexander Whiteside of Massachusetts said that in Massachusetts the children went to their several churches for instruction in the released time. E. Townsend Look of New Jersey said that in his community they had tried to have the Protestant churches join with the Episcopal Church, because none of the others had any curriculum. They did it for the first year, and then withdrew. The Presiding Bishop expressed the opinion that in some places the released time is wasted time because the people are not ready to use it.

Dr. McGregor spoke to the point, saying: "It needs a full year of preparation, before beginning, if it is going to do a good job. Often an enthusiastic parish wants to begin the next week after hearing about it."

The Presiding Bishop brought out the fact that the difficulty faced is found elsewhere: "In private schools, 'Sacred Studies' are often a joke with the pupils, particularly in boys' schools. The reason is that there are so few teachers trained to do that teaching."

E. Townsend Look of New Jersey referred to England, saying: "That problem is solved in England by the syllabus provided for the use of teachers."

The Presiding Bishop raised a laugh when he replied: "You wouldn't think so if you read the English Church papers."

PUBLIC SCHOOLS

Bishop Budlong of Connecticut said a good word for the public schools: "It is a mistake to accept the idea that the children will get nothing in the way of religious education except through their churches.

"Some people think the public schools are nothing for religious education. I know that I got religious training all through the public school, beginning in the grammar school. My teachers, by example and precept, taught the principles of right conduct as a duty to God."

Dr. McGregor went even farther, when he said: "I want to pay tribute to the thousands of Christian men and women in our public schools, who, by living and teaching Christian principles informally have helped boys and girls all over the land to Christian or religious living."

The Presiding Bishop added: "Even when not allowed by law to instruct any pupil in religion, every man or woman teacher who is religious will get it over by his or her daily life."

This ended the debate. No action was taken, beyond the assurance by Dr. Mc-

Gregor that the Division would give the message from the House of Bishops the most careful consideration. Dr. McGregor mentioned, as a sort of postscript, that some of the things recommended by the bishops are already under way in the Division.

Mexican Problems

Bishop Salinas y Velasco of Mexico addressed the National Council on the second day of the February meeting. He gave encouraging accounts of the progress of various fields of work in Mexico. The greatest need, he declared was for clergy. There are many applications for new work, and no one to send to start it.

The Department of Finance recommended that the request, made by the Department of Reference through Bishop Peabody of Central New York, its chairman, for an addition to the appropriation for Mexico was granted in all its items except one. That one was for aid for Mexican theological students in the United States. It was pointed out that the seminaries were very generous about giving all the help needed. Twenty-nine hundred dollars was granted—to provide the salary for an instructor in theology at St. Andrew's School, Guadalajara; \$1,000 for scholarship aid for theological students at this same school; and \$900 for an educational consultant for Mexico.

The people of Tlalpan, Bishop Salinas y Velasco reported, are eager for the ministrations of the Church. They can and will provide \$5,000 to build a church, parish house, and rectory at that place, if the National Council could and would give the additional \$10,000 required. The Council voted to devote to this a legacy of \$10,000 just received and to be used "for missions." The legacy comes from Miss Margaret Schuyler Lawrance, a prominent Churchwoman of the diocese of New York, who died in 1943. Bishop Salinas y Velasco plans to put a tablet in the church in memory of Miss Lawrance.

April National Council Meeting

The dates of the April National Council meeting are April 24th to 26th. It is hoped that the four women members, none of whom was able to attend the February meeting, may be present in April.

Archdeacon Harris Accepts Election to Liberia

The Presiding Bishop announced to the National Council that the Ven. Bravid W. Harris had accepted his election as missionary Bishop of Liberia. A resolution on Archdeacon Harris' work as field secretary for Negro Work in the Council was passed, with references to his other notable work for his race.

Dr. Pardee Reports for Church Building Fund Society

The Rev. Dr. Charles L. Pardee, secretary of the American Church Building Fund Society, explained to National

Council that limitations on construction work for the duration had greatly curtailed the Commission's activities. Sixteen loans aggregating \$88,551 have been made, however, and 23 gifts amounting to \$18,453.

Loans have been paid off (44 of them) totaling \$196,770, but have been replaced by loans of only \$88,551, because of the limitations noted. There is still available for new loans \$289,993.78.

The Permanent Fund, now \$864,259.03, has been increased through offerings of individuals, aided congregations and voluntary parochial offerings in the sum of \$3,754.43, a small gain over the preceding year.

The status of outstanding loans is exceptionally good, Dr. Pardee reported. In only three cases were there failures to make amortization payments in 1944, while with the same three exceptions interest payments were well caught up to date. All of the three are now taking steps to get up to date.

The Council passed a resolution of commendation and appreciation, recording its "realization of the helpfulness of the Commission and to commend its aim to secure better types of buildings."

Dr. Clark Re-elected Secretary

The National Council opened its annual meeting February 6th, by continuing its established custom of reelecting the Rev. Dr. Franklin J. Clark its secretary. Dr. Clark came to Church headquarters in 1911, and has been actively engaged there ever since. During the 34 year period he has never missed a meeting for any cause. Dr. Clark is also secretary of the House of Clerical and Lay Deputies of the General Convention.

Visitors

Visitors to the Council meeting on the first day were Bishop Kennedy of Honolulu and Louis J. Hunter, acting director of the American Church Institute for Negroes. Mr. Hunter, who has been treasurer of the Institute for many years, is a Boston attorney who has volunteered to carry on in the emergency created by the death of the Rev. Dr. Robert W. Patton, and the service in the Navy of the Rev. Cyril E. Bentley. Mr. Hunter told the Council of the gratifying progress of the Institute schools, in spite of difficulties caused directly and indirectly by the war. He said that every school had closed its fiscal year without a deficit, and explained, particularly for the benefit of younger Council members, the corporate structure of the Institute, and its connection with the National Council.

Bishop Kennedy told of the tremendous opportunities opened to the Church by the war. "Do you know," he said, "that there are at present more sailors in Honolulu than there were in the entire United States Navy in World War I?" He reported 666 confirmations in the past year, "which is triple most normal years and twice the number of the largest year in the history of the district. We had an indebtedness of \$45,600 and it was reduced to \$32,700.

Now we will have enough to reduce it to \$10,700." He said that the district is looking forward to self-support within the next few years, and that every phase of the work in the Islands is growing and full of promise.

Bishop Walters of San Joaquin spoke briefly on the second day. He reported considerable progress during the past year. The great need, he said, is for leadership. Self-support is ahead, he declared, though not for some little time. The district is now starting an Endowment and Improvement Fund. There are special opportunities for work among Filipinos and Mexicans as soon as workers can be obtained.

THE BIBLE

New Version Completed

A new revised standard version of the Bible, begun 15 years ago, and officially approved by 44 non-Roman communions, has been completed, it has been announced by Dr. Luther A. Weigle, dean of Yale University Divinity School. The volume is now in the hands of the publishers, he said, and the New Testament probably will be available by Christmas.

Projected in 1930 by the International Council of Religious Education, the project was delayed during the depression years, but was renewed in 1937 by outstanding scholars named by the Churches, Dean Weigle said.

Outlining the many difficulties encountered by the scholars, Dean Weigle, who is secretary of the revision committee, cited the conflicting views of the revisers and the publishers on the use of pronunciation aids in the text.

The scholars wished to remove accent marks, hyphens, and diacritical signs showing vowel and syllable values, he said, but the publishers insisted that without such pronunciation aids the Bible would not seem to be the real Bible to many people. It was finally agreed, he said, to use pronunciation aids only for more unusual words.

Dean Weigle added that the committee had "used straightforward English based on the King James and American standard versions" in the new volume.

LABOR

CIO Members Urged to Participate In Brotherhood Week

Members of the Congress of Industrial Organizations are being urged by James B. Carey, international secretary and treasurer of the CIO, to participate in Brotherhood Week, sponsored by the National Conference of Christians and Jews, February 18th to 25th.

Mr. Carey declared the observance "offers an opportunity for all Americans to apply themselves diligently to the extension of the spirit of teamwork which has characterized the nation during wartime into the critical period of postwar readjustment and reconstruction."

"Labor has a great stake in the post-war period," he said, "and we dedicate ourselves to the elimination of prejudice

and bigotry which might disrupt the co-operation and teamwork so essential to the solution of any problems in that period."

WORLD COUNCIL

European Religious Leaders to Visit United States in May

Three European religious leaders have been invited to visit the United States in May as guests of the American Committee for the World Council of Churches. A special three-day session of the committee will be held May 17th to 19th to discuss plans for the first assembly of the World Council after the war.

Making the trip here will be Dr. Marc Boegner, president of the French Protestant Federation, and a vice president of the World Council; Dr. W. A. Visser 't Hooft of Geneva, Switzerland, general secretary of the World Council; and Anglican Bishop Bell of Chichester, and a member of the Council's Provisional Committee.

According to original plans, subject to revision, some 50 Christian leaders will meet in Stockholm, Sweden, as soon as possible after military operations cease on the continent, and it is considered likely that this group will select the United States as the site of the first world assembly. If held here, the meeting will probably convene for two weeks at Princeton, N. J., or some other community adjacent to New York, it was said by Dr. Henry Smith Leiper, secretary of the American Committee.

To date, 83 Churches, Anglican, Protestant and Orthodox, in 83 countries have voted to join the Council, and a full delegation to its sessions will total nearly 500 Churchmen from all parts of the world.

Another subject of discussion with the European visitors will be the problem of aid to the churches on the continent, which will be channeled through the newly-organized Department of Relief and Reconstruction of the World Council.

Dr. Douglas Horton, chairman of the American Committee, has estimated that a minimum of \$50,000,000 will be needed to reconstruct church life in Europe after the war, and non-Roman churches in America will be called upon for both funds and personnel to meet this need.

MISSIONARIES

Rev. W. S. Anthony Appointed To Puerto Rico

The Rev. William S. Anthony has been appointed missionary to Puerto Rico and the Virgin Islands, the National Council's Overseas Department announces.

Mr. Anthony was engaged for several years in personnel and industrial relations work, manufacturing and selling, and has some experience also in farming, recreation, and social welfare work.

During one summer he worked with Navajo Indians on the reservation; he has a long record in Church school work and

work among children and young people.

Mr. Anthony is a graduate of Yale University, the Harvard Graduate School of Economics, and the Berkeley Divinity School. He will leave for Puerto Rico shortly after his ordination, probably in March, and will be in charge of the American congregation at St. John's Cathedral.

WOMAN'S AUXILIARY

National Executive Board Meeting

Qualified approval of the proposals for world organization as set forth at the Dumbarton Oaks conference was voted by the national executive board of the Woman's Auxiliary at its meeting in New York February 2d to 5th. The board urges reference to the nine measures for improving the Oaks plan, listed by the recent Cleveland study conference of the Federal Council's commission on peace, improvements concerned with international law, dependent areas, human rights, eventual universal membership, limiting of armaments, smaller nations and other matters. The board's resolution said in part that "we as Churchwomen are desirous of seeing emerge from the present conflict an enduring peace and new order possible only through coöperation and organization of the peoples of the world." The board recorded "its support of the Dumbarton Oaks proposals as a basis on which to build a just and durable peace," and also it "respectfully requests speedy political action and further Allied discussion along the lines suggested by" the Cleveland study conference. The board is sending its resolution to the State Department, and urges all to study the findings of the Cleveland conference, and express their convictions to their Congressmen. The findings are to be available, it is hoped, by the middle of February, at 10 cents a copy, from the Federal Council office, 297 Fourth Ave., New York 10, or from the National Council Bookstore, 281 Fourth Avenue, New York 10.

Mrs. Clinton S. Quin of Houston, Tex., and Mrs. Roger L. Kingsland of Fairmont, W. Va., were elected presiding officer and assistant presiding officer for the 1946 Triennial Meeting of the women of the Church. This forehanded action is taken in order that the two officers may be in touch with the board while the program of the Triennial Meeting is planned. In accordance with the by-laws, a Triennial nominating committee received nominations and transmitted them to the board for election. Mrs. Quin declined, but is being asked to reconsider.

Appropriations made by the board indicate something of the scope of its interests and responsibilities. Objects for which money was voted include help in printing a Foreign Missions Conference booklet on the Christian home, which is a report undertaken at the time of the international missionary conference in Madras in 1938; six scholarships for women preparing for Church work or desiring further study for work they are doing now; a mimeograph machine, a small adding machine and a small garden plow, or as

much of them as can be bought for \$300, for the Hudson Stuck Hospital, Fort Yukon, Alaska; laboratory equipment for the recently added high school course at the Ashhurst School, Guantanamo, Cuba; the Foreign Missions Conference Committee on world literacy and Christian literature, and the International Missionary Council's committee on Christian literature for Africa.

A comparison of the United Thank Offering now and at the same time in the previous triennium showed: January 1, 1942, \$295,786.98, and January 1, 1945, \$532,332.64.

Recent coöperation in making garments for Philippine civilian relief, asked for by a special committee of "Bundles for America," showed a total of 20,000 garments received from women of the Episcopal Church. Orders were taken for one or more units of ten garments each, to be made from material supplied and cut by the relief office. Churchwomen sent in more than 1,500 orders.

The board adopted a memorial on the death of Bishop V. S. Azariah of Dornakal, India, assuring his family of continued interest in the work to which he had devoted his life.

One feature of board meeting almost always reveals a remarkable lot of interesting activity going on all over the Church, most of which never gets reported and would be news if reported promptly. This is the series of statements made by the eight board members who represent the provinces. They bring in from the dioceses, or from parishes or provinces, a varied assortment of matters interesting to the board either as methods of work or accomplishments, or attacks on chronic problems, constructive action, enterprises in education, publicity, college work, finance, or other fields. Their reports indicate that many sources of useful or encouraging Church news are not regularly tapped.

Among visitors to the board were Dr. Lulu M. Disosway from the Hudson Stuck Hospital, hunting desperately for a missionary-minded cook for that well known institution, and Miss Ruth Jenkins, head of Annie Wright Seminary, Tacoma, which is now free of the debt that only two years ago nearly closed the school.

The Presiding Bishop, at the board's closing session, called attention to the fact that people are always more ready to acclaim high principles than to apply them to the actual conditions of life. The world, he said, needs people to whom "faith in God" means the dwelling of His Spirit in their hearts, and only through missionary work are people brought to this relationship with God.

CMH

New Office

Space in Church Missions House is so crowded that the Church Mission of Help office has had to be relinquished. The new office, to be ready shortly, is at 120 East 22d St., New York 10, just around the corner from Church Missions House.

SOUTH FLORIDA

Fr. Louttit Elected Suffragan

The Rev. Henry Irving Louttit, formerly rector of Holy Trinity Church, West Palm Beach, Fla., but serving as army chaplain for the past four years, was elected Suffragan Bishop of South Florida on the second ballot in a special meeting of the diocesan convention held in St. Luke's Cathedral, Orlando, on February 7th.

Chaplain Louttit, when notified by telephone at the Finney General Hospital, Thomasville, Ga., signified his willingness to accept election.

Other clergymen nominated were the Rev. Messrs. William P. S. Lander, rector of the Church of the Good Shepherd, Rosemont, Pa., who was rector of Holy Trinity, West Palm Beach, in 1926-1932; William F. Moses, rector of All Saints' Church, Lakeland; Edgar L. Pennington, now a lieutenant commander in the Navy, and diocesan secretary of South Florida in 1932-1941 while rector first of Grace Church, Ocala, then of Holy Cross, Miami; Rex B. Wilkes, rector of St. Stephen's, Coconut Grove, and Thorne Sparkman, rector of St. Paul's, Chattanooga, Tenn.

When the second ballot gave the necessary majority of votes to Mr. Louttit, the Rev. Rex Wilkes moved the election be made unanimous. Bishop Wing appointed a committee to notify Mr. Louttit, who is now convalescing in an army hospital from sickness incurred while serving in the south Pacific.

Among his activities are Board of Governors, National Retreat Association; member of Provincial Commission on Personal Evangelism; director Young Peoples' Work, diocese of South Florida; treasurer, Camp Wingmann; member of the executive board of the diocese; chairman of the Department of Religious Education; director of Camp St. Mark; chaplain and staff member of Camp St. Andrew; deputy to General Convention 1937; member of Committee on Permanent Camp Site; chairman of special diocesan committee to make ten year survey of the missionary work of the diocese; delegate to Provincial Synod 1935; chairman diocesan Commission on Evangelism; member Board of Managers of the Cathedral School for Girls. Chaplain Louttit holds membership in Phi Beta Kappa, Kappa Sigma, the Masonic Lodge and Rotary.

On opening the business session of this convention, after the celebration of the Holy Communion, Bishop Wing stated that after this convention was called the government had advised against holding conventions, as a war measure, therefore he, with the diocesan officers and the standing committee had agreed it would be necessary to omit the usual annual meeting of this convention and to resolve this special meeting into the annual meeting for any vital matters which could not be handled by the executive board and standing committee. A motion to this effect was carried unanimously. Diocesan officers and the standing committee were reelected.

BALLOTING FOR SUFFRAGAN OF SOUTH FLORIDA

ELECTION, FEBRUARY 7, 1945

	1st		2d	
	C.	L.	C.	L.
Henry I. Louttit	20	56	27	64
Rex B. Wilkes	14	21	12	16
Edgar L. Pennington	5	19	0	10
William F. Moses	7	13	3	10
William P. Lander	1	3	2	1
Thorne Sparkman	3	6	3	6

Three missions applying for admission as parishes were Holy Comforter, Miami; St. Philip's, Coral Gables; and St. Patrick's, West Palm Beach, the latter being the second large colored congregation to become a parish.

PANAMA CANAL ZONE

Very Rev. Reginald Heber Gooden

The Very Rev. Reginald Heber Gooden, dean of Holy Trinity Cathedral, Havana, Cuba, has accepted his election as Bishop of the Panama Canal Zone, to succeed the late Rt. Rev. Harry Beal.

One of the youngest men elected to the episcopate, he was born on March 22, 1910, in the rectory of St. Luke's Church, Long Beach, Calif., the son of Bishop Gooden, Suffragan of Los Angeles, and Alice Moore Gooden. His early education was received at the Harvard School, where his father was headmaster. Upon graduation he entered Stanford University, where he received his A.B. in 1931, and where he was president of the Stanford Episcopal Club. His theological training was received at Berkeley Divinity School, New Haven, Conn., where he graduated *magna cum laude* in 1934. During his studies he did mission work in Cuba and Camaguey. More education followed his theological training. Under the J. H. Watson fellowship he was sent to the University of Madrid, Spain, where he specialized in Spanish, and where he was honorary assistant chaplain at the British Embassy Church. During his year in Spain he traveled throughout the country on foot. He returned to this country



DEAN GOODEN: *The Bishop-elect and his two sons, sitting for a passport photo.*

just before the outbreak of the Spanish Civil War.

His father ordained him to the diaconate; the late Bishop Hulse of Cuba, to the priesthood. His first four years in the ministry were spent as priest in charge of St. Paul's Church, Camaguey, Cuba, which he left in 1939, to assume the deanship of Holy Trinity Cathedral, Havana.

He is married to Elena Fernandez de Mendia, whom he met in Camaguey. She was teaching in the Episcopal school there. There are two children, Reginald Heber, jr., 7; and Hiram Richard, 5, named after Bishop Hiram Richard Hulse.

LIBERIA

Rev. Bravid W. Harris

The Rev. Bravid W. Harris, newly elected Bishop of Liberia, has been secretary for Negro Work in the Home Department of the National Council since May 4, 1944.

Before going to assume the first secretaryship of Colored Work at Church headquarters, Mr. Harris has been archdeacon in charge of Colored work in the diocese of Southern Virginia; rector of Grace Church, Norfolk, Va.; in charge of All Saints' Church, Warrenton, N. C.

Forty-nine years old, Mr. Harris is a graduate of St. Augustine's College and the Bishop Payne Divinity School. He was ordained deacon in 1921 and priest in 1922. During the first world war he served overseas as a lieutenant.

He is the author of *A Study of Our Work*.

SOUTH DAKOTA

Rev. Conrad Gesner

Newly elected Bishop Coadjutor of South Dakota is the Rev. Conrad Gesner, rector of the Church of St. John the Evangelist, St. Paul, Minn.

Greatly admired throughout Minnesota, he is a member of the Bishop and Council, chairman of the Department of Promotion, dean of the St. Paul deanery, a member of the standing committee and an examining chaplain. He is also secretary of the province of the Northwest. He was a deputy to General Conventions in 1937 and 1940, refusing election as a deputy in 1943.

EDUCATION

Born in Detroit Lakes, Minn., on August 30, 1901, he is the son of the late Rev. Anthon Temple Gesner. He attended preparatory school in Ridgefield, Conn., Trinity College, and was graduated from General Theological Seminary in 1927, being ordained priest November 1, 1927, by the late Bishop Burleson of South Dakota.

The Rev. Mr. Gesner is already well known in South Dakota, having been canon missionary of Calvary Cathedral, Sioux Falls, S. Dak., from 1927 to 1929; and rector of Trinity Church, Pierre, S. Dak., from 1929 to 1933.

In 1933, he received calls to both the deanship of the Cathedral of Our Merc-



DR. GESNER: *Bishop Coadjutor-elect of South Dakota.*

September 13, 1894, the son of the Rt. Rev. Lucien Lee Kinsolving and Alice Brown Kinsolving, he was educated in Virginia schools—Episcopal High School, Alexandria, the University of Virginia, and Virginia Theological Seminary, from which he received the B.D. degree in 1924. On graduation from the University of Virginia in 1917 he enlisted as a private in the French Army, serving as an ambulance driver. On the entry of the United States in the war, he transferred to the USA ambulance service, and was subsequently commissioned a first lieutenant, and was awarded the Croix de Guerre.

New York University granted him the D.D. degree in 1937. His father ordained him to the diaconate in 1924 and Bishop Brown ordained him to the priesthood the following year.

His first charge was as assistant minister at St. Paul's Memorial Church, the University of Virginia, which he left to become chaplain at the United States Military Academy, West Point, N. Y., where he remained from 1926 to 1933. A period of seven years as dean of the

and at the University of Texas. Going east to school, he was graduated from the Virginia Theological Seminary in 1928. Bishop Quin of Texas ordained him to the diaconate in 1928 and to the priesthood in 1929. His first charge was St. Paul's mission, Houston, Holy Trinity mission, Dickinson, and St. George's mission, Texas City. Moving to Galveston in 1930, he became associate rector of Trinity Church, Galveston, where he remained for two years. St. Stephen's Church, Houston, called him in 1932 as rector. In 1939 he became rector of the Church of St. John the Divine, Houston, where he serves today. St. John the Divine has experienced remarkable growth under his direction. The parish, numbering 25 communicants in 1939, now lists 614; the Church school has increased from five pupils to 418; the budget shows a similar jump. Postwar plans have been made for a church and parish house, which will enable the church to minister more effectively to the community. There is a daily celebration of the Holy Communion.

PARISH LIFE

Civic Cathedral

Development of St. Paul's Cathedral, Detroit, as a great civic cathedral, linked with the city's expanding civic and cultural center near-by, is under consideration and a community-wide campaign for this purpose soon will be launched, the Very Rev. Kirk B. O'Ferrall, dean, announced in a sermon recently.

Although he gave few details of the plans now being formulated, he told the congregation and his radio listeners over WWJ that "the entire half block, between Hancock and Warren Avenues from the alley to Woodward Avenue, must be part of the plan for the future." Geographically, only three business buildings and a parking lot in that half block separate the cathedral from the cultural center to the north which includes the Rackham Educational Memorial, the Institute of Arts and the Public Library.

The purpose of the development, Dean O'Farrell indicated, will be to give the cathedral a position in Detroit comparable to that of the Cathedral of St. John the Divine in New York City, and that of the National Cathedral in Washington. Pointing out that one of the greatest cultural centers in the world is developing in the area in which the cathedral is located, representing the fields of education, literature, music, art, science, medicine and history, he asserted the projected civic cathedral "will give this great center that deepest and greatest quality of all—religion."

Community support of the civic cathedral project also will be sought from those who have "civic and religious consciousness of a building and an organization that strive to serve the best interests of this city, rising entirely above denominational lines," and from persons who have been comforted, helped or inspired by the radio ministry of the cathedral.



MR. SUMNERS: *Declined election as Bishop of North Texas.*

Cathedral of the Incarnation, Garden City, Long Island, followed his service at the Military Academy. In 1927 he married Edith Wharton Lester. They have three children.

He is a member of General Convention's Commission on Holy Matrimony.

NORTH TEXAS

Rev. Thomas W. Sumners

The Rev. Thomas W. Sumners, newly elected missionary Bishop of North Texas, has declined his election because of the need of continuing as rector of the Church of St. John the Divine, Houston, Tex.

The Rev. Mr. Sumners, a native Texan, was born on September 27, 1903, in Cuero, Tex., the son of Judge Charles A. Sumners and Roberta Clement Sumners. He received his early education in Cleburne

ful Saviour, Faribault, Minn., and to the rectorship of the Church of St. John the Evangelist, St. Paul. He finally accepted the latter, saying that he was afraid too many in Faribault would find it difficult to think of him as anything but "little Connie Gesner."

He has three daughters, Joan, 15, a student at Saint Mary's Hall, Faribault; Rosalind, 12; and Nancy, 10.

ARIZONA

Rev. Arthur B. Kinsolving

The Rev. Dr. Arthur B. Kinsolving, 2d, rector of Calvary Church, Pittsburgh, Pa. since 1940, has been elected Bishop of Arizona. Born in Rio Grande, Brazil,



Bachrach.

DR. KINSOLVING: *Bishop-elect of the missionary district of Arizona.*

SOUTH AFRICA

Bishops on Race Relations

The bishops of the province of South Africa have issued an outspoken statement on race relations after discussing the subject in a recent synod. The statement said:

"In view of the widespread opinion that Southern Africa may be destined to play a leading part throughout the whole continent in postwar reconstruction, we feel impelled to address the members of our own Church, and indeed all people of good will, on what we believe to be a grave evil in our midst. That is the evil of color prejudice. . . .

"We are bound to condemn discrimination which is based solely on the color of a man's skin. Such discrimination is contrary to the clear teaching of the New Testament, with its twin doctrines of the Fatherhood of God and the Brotherhood of Man. The idea of a 'herrenvolk' or super-race is wholly repugnant to the Christian religion. . . .

"When the civilization of India and the East are remembered, it is ridiculous to maintain that civilization and culture are the prerogative of the white-skinned races. In all ages persons of color have won distinction in the spheres of religion, art, and science.

"We affirm that the effect of color prejudice is cruel, wasteful, and dangerous: cruel, for it deprives those that are its victims of the opportunity of making full use of their capacities and talents, and so causes frustration and despair; wasteful, for it deprives the community of the skill of many, which would otherwise be used for the benefit of all; dangerous, for unjust treatment meted out by one section of the community to another creates fierce and ever increasing resentment, with results that no one can foresee.

"It must not be forgotten that such injustice also adversely affects those who are responsible for it, and may well induce grievous spiritual results.

"We are sadly aware that color prejudice is to be found among our own Churchpeople, and that is the reason why we address them as we do, and urge them with all solemnity, fearlessly to think out anew their own attitude, and to confront this color prejudice and its attendant results with the statement we have made above. We ask them very earnestly to consider whether it can possibly be reconciled with the teaching of our Lord Jesus Christ, the Head of the Church."

RUSSIA

Theophilus Delegation Reported "Safely on Way" to Moscow

The delegation appointed by the autonomous Russian Orthodox Church in North America to attend the all-Russia Church council was "safely on its way" and expected to reach Moscow about February 10th, it has been announced by

Georgi G. Karpov, chairman of the Soviet Council on Orthodox Church Affairs.

No news of the delegation had been received after its arrival at Fairbanks, Alaska, January 23d, on the first lap of its journey to Moscow. The delegation consists of Bishop Alexis, former Bishop of Sitka, Alaska, and the Very Rev. Joseph O. Dzvovichik, secretary of the Metropolitan Council of the Russian Orthodox Church in North America.

The delegation is expected to submit to the Moscow Synod a detailed statement regarding the position of the Russian Church in America headed by Metropolitan Theophilus.

Moscow Papers Play Up Reports of Church Sobor

Moscow newspapers published extensive reports of proceedings at the *sobor*, or general council, of the Russian Orthodox Church, and the subsequent election and enthronement of Patriarch Alexei.

The Communist Party organ, *Pravda*, only newspaper published on the day after the crowning of Alexei in Bogoyavlensk Cathedral, devoted one-sixth of its space to the *sobor*. Full reports of the speech by Georgi G. Karpov, chairman of the Soviet Commission on Orthodox Church Affairs, and of the *sobor's* message to Premier Stalin, were printed, as well as a biographical article dealing with the new Patriarch.

Izvestia also gave a large amount of its space to the Russian Church council, featuring the *sobor's* message calling on Christians throughout the world and Russian Orthodox clergy and believers in particular, for renewed efforts "in this sacred war."

The *Moscow News* published an article by Metropolitan Benjamin, Patriarchal Exarch in America and the Aleutian Islands, describing the events of the *sobor* and stating that news of the assembly "will be received as blessed tidings in all lands."

FRANCE

Ecumenical Service Held In Paris Reformed Church

Prominent religious leaders took part in an ecumenical service at the Etoile Reformed Church in Paris, attended by several hundred American, French, and other Protestant worshippers.

Assisting Pastor Durand-Gasselien were Dr. Frederick W. Beekman, who recently returned from the United States to resume his pastorate as dean of the American Cathedral of the Holy Trinity; Dr. Marc Boegner, president of the French Protestant Federation; Dr. W. A. Visser 't Hooft, secretary of the World Council of Churches; Archimandrite Johanesco of the Russian Orthodox Church; and Canon William Ashmann.

The simple service was conducted in French, with Dean Beekman, clad in a

U. S. Army officers' uniform, reading Scripture from the Old Testament, after which Dr. Boegner and Dr. Visser 't Hooft spoke. Archimandrite Johanesco gave the benediction.

INDIA

Adopt Parts of Union Scheme

The General Council of the Anglican Church of India, Burma, and Ceylon has adopted parts of the South India Church union scheme to permit certain dioceses to carry out "their practically unanimous desire" to enter the United Church of South India. The union plan would merge representative bodies of the three major non-Roman groupings—Anglicans and Methodists, Presbyterians and Reformed, and Congregationalists.

The Council debated for two days, and then passed the following resolution: "While reaffirming that the Church of this province continues to be bound in matters of faith and order by the constitution, canons, and rules of the Church of India, Burma, and Ceylon, it finally adopts the scheme of Church union in South India (seventh edition revised) Parts One and Two."

The Council's action permits the dioceses of Madras, Travancore, Cochin, Tinnevely, and Dornakal to enter into the union.

ENGLAND

Move to Rejuvenate House of Laity

A resolution to rejuvenate its House of Laity was unanimously adopted at the spring session of the Church of England Assembly.

Introduced by Lt. Col. H. L. Oldham who declared that the present house has not had an election for ten years, the resolution urged that suitable candidates be sought for elections to take place between Easter and Whitsunday.

Support for the resolution came from many speakers, including Sir Arthur Griffith Boscawen, who said that "if the Anglican Church hopes to do its duty, the laity must play a much bigger part than hitherto in the religious revival of this country."

Ecumenical Center

St. Basil's House has been opened in London as an ecumenical center to further reunion of Eastern Orthodox and Western Churches. It will be operated under joint auspices of the Fellowship of St. Alban and St. Sergius and the Student Christian Movement.

The building is equipped with an Eastern Orthodox chapel and contains a library and reading room, and rooms for meetings and lectures. In addition to the staff's living quarters, accommodations will be provided for theologians and scholarship students interested in problems of Church reunion.

Fr. Alexis, a Roman Catholic convert to Orthodoxy, is house chaplain.

On Being in a Hurry

By the Rev. Frederick W. Kates

Rector, Christ Church, Oswego, N. Y.

"He that believeth shall not make haste."—Isaiah 28: 16.

THE WORD "hurry" is nowhere used in the Holy Bible, yet to be in a hurry is an indisputable characteristic of American life. "Make it snappy!" is a typical American expression. Save in rural areas, small towns and the South, life in most American communities is a matter of hurry and haste, high speed and high pressure.

Even the churches suffer from American always-being-in-a-hurry. Services must be hearty, cheery, and, above all things, brief. We even want our religion in a hurry! No wonder prayer is the lost art among us, meditation a lost discipline, the secrets of worship and fellowship with God known only to a few! Jesus spent whole nights resting, refreshing, renewing His soul, yet we wiggle restlessly in our pews if the service runs over an hour in length. We have little time for God, we who are always so busy, so in a hurry. Small wonder God's resources are not available for and to us! But we are not yet sufficiently aware of the reason for our spiritual impoverishment to correct the situation by the simple expedient of allowing more time in our busy lives for God and the things of God.

DECLINE OF MANNERS

This same habit, of always being in a hurry, to our way of thinking, accounts for the decline of manners in our land. "Manners require time," wrote Emerson in one of his essays, "and nothing is more vulgar than haste." But in our hurry city-dwelling Americans especially just haven't time for the little politeness and delicate courtesies of life, and so manners suffer.

And this habit of ours, of always being in a hurry—it makes one wonder just how civilized we are, for "No man who is in a hurry is quite civilized," to quote Will Durant, a popular philosopher of our day. Hurry and haste do not mark the urbane Chinese, a preëminently civilized and cultured race. Our characteristic hurry and busyness make one wonder just how civilized we over-energetic Americans really are.

"He that believeth shall not make haste." Assuredly this sentence from the prophet Isaiah is an excellent text for us today, a richly-wise text to remember.

ANXIETY OF MIND

Some years ago, Henry Van Dyke, preacher, poet, essayist and master-fisherman, wrote a charming story entitled "The Gentle Life." In this story is the following passage:

"To be in haste is to be in anxiety and distress of mind; it is to mistrust Providence, and to doubt that the issue of all events is in wiser hands than ours; it is to disturb the course of nature, and put over-

much confidence in the importance of our endeavours."

Isn't it true: "To be in haste is to be in anxiety and distress of mind . . .?"

Hurrying, impatient, feverish people are always "in anxiety and distress of mind." Things are always moving too slowly for them. They feel they are caught in a stream of loitering progress. People are walking, when they want them to run. People are running, when they want them to fly. But by all their fretting and chafing, all their impatience and nervous efforts to get things moving faster, the only result they accomplish is to work themselves into greater anxiety of spirit and into deeper distress of mind. Such people, always in haste, never know peace of mind.

To execute tasks with dispatch is one thing, entirely commendable and the sign of a trained and capable mind. The slow-poke, the fumbling dullard, the inefficient man who doesn't know his job—there is no merit of virtue in being such. But to be in a perpetual state of nervous, fitful hurry is another and a different thing altogether. John Wesley, priest of the Church of England whose parish was all of England and who rode one-quarter of a million miles on horseback, to make his calls and to fulfil preaching engagements, once said, "Though I am always in haste, I am never in a hurry."

Wesley was a man who harkened to the prophet's words, "He that believeth shall not make haste." He had a giant work to do and of this he was fully aware, but the very dimensions of his task served to steady him rather than to stir him up into a state of frenetic hurry and haste. Persistently and perseveringly he whittled away at his job, but he never allowed himself to get fretful, impatient, and "in anxiety and distress of mind." And the results of his self-control are known to history. By his preaching to the forgotten men of England the Good News of God in Christ, by his bringing the Love of God into the hearts of thousands of England's people, John Wesley, historians say, saved England from a British version of the French Revolution. All this, because he knew and practiced the prophet's truth: "He that believeth shall not make haste."

MISTRUST PROVIDENCE

Isn't it true: to be in a hurry is "to mistrust Providence, and to doubt that the issue of all events is in wiser hands than ours . . .?"

Because of the confused state of the world, the internal state of the nation, new ideas of government, industrial troubles and dissensions, dangerous financial policies, strange, powerful forces at work in our world—because of these things even the most spiritually-stable person is anxious that affairs in the nation and world be straightened out, and that speedily. But, frankly, if we are thus impatient, we are

guilty of mistrusting Providence and of believing that the issue of all events—events in our own little lives and in the larger sphere of the affairs of mankind—is not in wiser hands than our own.

We are not advocating a policy of sitting in our rocking-chairs and letting things take whatever course they will, a policy of do-nothing and let God take care of everything. We are saying simply that "he that believeth" in the over-ruling Providence of God, guiding and guarding and caring for the world and the world of men, will be patient and steady and calm even in the midst of our uptorn world and nation this hour and that he will not be in impatient hurry because things are not straightening out as rapidly as to his mind they should.

Yes, "He that believeth shall not make haste." Instead, he will be steady and confident that the issue of all events is in the hands of One far wiser than we ourselves whose will and purpose for mankind and the world is altogether beneficial, beneficent, loving and good.

YOUTH'S METHOD

And isn't it true: to be in a hurry is "to disturb the course of nature, and put overmuch confidence in the importance of our endeavours?"

It takes the young quite a long time to realize that there is a certain tempo to the natural development and progress of things. Youth, with its fresh vision and exuberant strength and unbounding hope, would storm the citadel, while maturity realizes that perhaps a better strategy to attain the same end would be to wage a siege. Youth's method is often wrong, but just as often, too, is prudential and cynical maturity's method. The point I would make is simply that to be in haste to accomplish a worthy goal, as youth is prone to be, is very often to be guilty of trying to disturb the course of nature, to try to make things happen at a speed or in a way they were never meant to proceed and, therefore, will not proceed. I speak from experience: the young man is required to learn at the cost of the heart-break, pain and another step in growing-up, that we just can't rush some matters, for they just won't be rushed. That's the way things are. To be in a hurry is to be guilty of not realizing this fact.

To be in a hurry sometimes is to leave ourselves open to the charge of placing "overmuch confidence in the importance of our endeavours." Reliance on our own endeavours has brought mankind to this day's sorry plight. Reliance on our own endeavours, neglecting to couple them with God's purpose and will, is bound to lead us to futility and despair.

To overcome this common fault, of placing so much confidence in the importance of our own endeavours, we recommend indulging in the occupation of a

fisherman. An angler knows, to quote again from Van Dyke's story mentioned before, that he "cannot force his fortune by eagerness, nor better it by discontent. He must wait upon the weather, and the height of the water, and the hunger of the fish, and many other accidents of which he has no control. If he would angle well, he must not be in haste. And if he be in haste, he will do well to unlearn it by angling, for I think there is no surer method."

Following the advice and practice of Henry Van Dyke, a clerical Izaak Walton, is heartily recommended as a cure for all the evils of haste, "if for no other reason, because it gently dissuaded us from haste and leadeth us away from feverish anxieties into those ways which are pleasantness and those paths which are peace."

Doubtless it were wise in us to accept the mysteries of life cheerfully and to go forward into tomorrow with a merry and

a gay heart, considering that we know enough to make us happy and keep us honest and true for today. For "a man should be well content if he can see so far ahead of him as the next bend in the stream. What lies beyond, let him trust in the hand of God."

Let us not forget: "All our affairs are under one sure dominion which moveth them forward to their concordant end wherefore, 'He that believeth shall not make haste.'"

The Church and the Pre-School Child

By the Rev. Frederick W. Blatz

Rector of St. Peter's Church, Philadelphia

THERE is a growing awareness in the Church that religious education has not produced the results which once were confidently expected of it. Even on a statistical basis there is much cause for concern, for figures show that the enrollment of our Church schools has decreased enormously over the past two decades or so, while, curiously enough, the communicant strength of the Church has grown. What may be the determining causes of this phenomenon is a question difficult to answer fully, but it is undoubtedly true that at least two factors have been in evidence.

The first is the failure of much of our religious education to contain a solid core of theology. Not that it is the function of the Church school to produce skilled theologians, but rather that the Church school, in fact, seems to have omitted to teach the great doctrines of the Christian Faith so that they may come alive in the hearts and minds of people and undergird their whole progress in the Christian way.

The second factor may be described as a failure to approach the problem of religious education from the point of view of the physical, mental, and spiritual development of the individual. We have started with certain preconceived notions of what a child should know, without considering whether the child has reached that stage in his development at which he is capable of assimilating the things he "ought to know and believe to his soul's health."

This is by way of being a brief summary of the background of two conferences on Christian Education which have been held at the College of Preachers in Washington, attended by leaders in Christian Education in the third province. The first conference met in the beginning of December, 1943, and devoted two days to a discussion of the theological content of Christian education, under the leadership of H. Shelton Smith, professor of Christian Ethics and Religious Education, and director of Graduate Studies in Religion, at Duke University. Dr. Smith's lectures, as well as his book, *Faith and Nurture*, provided the material for the discussions of this conference.

The conference agreed that the liberal and humanistic credo of contemporary times, as it is expressed in the aims and techniques of progressive education, has gone far to empty our Christian Education

of any real theological content. Instead of teaching religion, much of our Christian education is content to teach only ethics and morality. We have been treating the Gospel as good advice, and not as the *good news*. The conference concluded that until we teach the Christian religion as a living faith, relating the great doctrines of the Church (especially the Incarnation and the Atonement) to the life and problems of people everywhere, we are failing to do the full work of Christian educators. And in proportionate measure the Church itself is not fulfilling its redemptive mission as the Body of Christ at work in the world today.

The second conference, held a year later, set out to deal with some of the practical problems which confront those who are engaged in the important work of Christian education. This conference dealt with the religious nurture of the pre-school child, under the leadership of Dr. Mary Fisher, professor of Child Psychology at Vassar College; the Rev. Dr. Reuel L. Howe, professor of Pastoral Theology at the Virginia Theological Seminary; and the Rev. Dr. Daniel A. McGregor, chairman of the National Council's Division of Christian Education.

THE PARENT PROBLEM

It is a fact, obvious enough in itself but too frequently overlooked, that the life of the child goes back to the life of his parents. This very obvious fact has important consequences for Christian education. It means that the religious nurture of the child has its roots in the quality of the marital relationship of his parents, and really begins therefore with the preparation his parents make for their life together. The home is a community of physical, emotional, social, and religious life, and preparation for marriage that is to be in any sense adequate must comprehend this fourfold community. All too often there is not sufficient and adequate preparation, with the result that many harmful influences are at work upon the child even before the moment of his birth. The responsibility of the Church is to see that adequate preparation is made for marriage, and to this end it was suggested that the clergyman should have at least three conferences with those who come to him to be married, and be prepared to have even more if this is indicated. Only by taking the most meticulous care in the

very beginning can the Church be sure that the homes of her people will be in the real sense of the word Christian homes, providing an atmosphere of wholesome life in which children will grow into the full stature of Christian manhood.

But not only is it imperative to prepare adequately for Christian marriage, it is also important that sufficient preparation be made for baptism. We are familiar with the unhappy fact that Holy Baptism is not often regarded as the great sacrament of initiation into the membership of Christ's Body, the Church, but is rather looked upon as a social event, of less importance to the child than to his parents and their friends. Holy Baptism must be restored, in practice, to a place of honor in the sacramental life of the Church; for only as this is done can the child be properly prepared to enter into the full life of the Christian fellowship, and adequately trained thereafter to fulfill all his duties and responsibilities as a member of the Body of Christ.

THE PSYCHOLOGICAL PICTURE

We turn now to the psychological picture of the physical, mental, and spiritual development of the pre-school child. The child of six years old and under develops from a completely dependent individual to one who gradually learns to adjust himself to his environment and to take his place in the social life around him. These early years are really a "first adolescence," for they bear all the marks of the period of later adolescence, the heightened emotionality and the difficult problems of adjustment. The pre-school years are like the first movement of a symphony, they state all the themes which will be developed in the later years of life.

The pre-school child is more vulnerable than at any other time, which means that he needs greatly to have the sense of being loved, and having from that love the reassurance and the confidence that he belongs to a close-knit family group. It is from his need of being loved, his need for reassurance, that many of the child's first experiences of religion arise.

In these early years children have no sense of time—or, to put it another way, they are conscious only of the present. This tends to make them greatly demanding, they "want what they want when they want it." From a desire to secure the immediate gratification of their wants

they must be taught to give, to share, to cooperate. It is also true that the intense sense of the present makes it impossible for the pre-school child to realize the consequences of his behavior. This appears to be the absence of a sense of responsibility, but it really arises from the lack of experience. Children must learn, even in the years of their "first adolescence," to accept responsibility for the consequences of their own behavior. Along with this, however, we should remember that many do not understand the intense sense of the present on the part of children, and may in consequence "ask too much too soon." Children obviously grow up in an adult world, and only gradually do they come to a realization of ethical ideas—and they inevitably begin by using the ethical concepts they learn from the adults who are nearest them, *i.e.*, their parents. Children find in their parents the first pattern of their idea of God. The love of parents for the child, the fact that he is lovingly accepted by his parents, determines the emotional pattern for the child's later concept of God. These emotional patterns and experiences are vital to a proper religious development: it is from his home that the child learns his first lessons in the Christian way of life. It should be the aim of parents to bring their children through these vulnerable years of life with their self and spontaneity intact. To use psychological terms, the child must have, not a *character condition: hostility*, but a *character condition: friendliness*. The renaissance of life comes in the period of second adolescence, and it is the time for a second chance, when we can correct the mistakes that have been made in the period of first adolescence. But with a *character condition: friendliness* the pre-school child has a solid foundation upon which Christian nurture can build.

DISCIPLINE

The problem of discipline is part of this picture, and it is one of the perplexing problems for the parents of pre-school children. From the point of view of the psychologist, discipline is simply "setting the limits beyond which the child may not go." Discipline means guidance, it assumes that the child is a willing learner, and the purpose of it is to help children learn appropriate ways of behavior, in terms of their age as well as in terms of basic living. All situations which involve discipline are times of emotional tension, on the part both of the parent and of the child. This is important to remember, for discipline should be aimed at relieving the emotional tension and anxiety, and the child must be assured that he lives in an orderly and dependable world. In every case where discipline is administered, the question must be asked, "What is the child learning from what I am doing?" Is the child learning to be merely passive and docile, or is there a tendency to the other extreme? Passivity and docility are indeed danger signs, they may have disastrous consequences in later life which are likely to be little understood. The use of discipline is to guide and help children toward a developing emotional responsibility and maturity. They should learn increasingly to take the responsibility for their own behavior, they should be taught to learn from their mistakes, not in a

smooth pattern of development, but increasingly as life goes on. There will be times of retrogression, but these are often developmental, a full step ahead, then a half-step back, and again a full step ahead. For this is the pattern of life's development, physically, mentally, morally, socially, and spiritually.

The psychologist sees the pre-school child coming through the vulnerable years of his "first adolescence" learning more and more of self-reliance, adapting himself to the life of the world around him with a *character condition: friendliness*. In a truly Christian home he has learned his first ideas of God and of life, which are the foundation upon which the Church can build securely as it continues the nurture of the child in the way of the Christian.

REGENERATION

We turn back once again to the more definitely religious side of this picture, and realize that the responsibility of the Church for the nurture of the pre-school child is abundantly set forth in the Prayer Book. The first specifically educational responsibility of the Church is in the sacrament of Holy Baptism. In Baptism, we have the act whereby the Church receives into her life a child, after certain conditions have been met and certain promises have been made in good faith and sincerity. Baptism is the normal way of receiving a new member into the organic life of the Church, into the Christian fellowship and culture. The theological term that describes this act is "regeneration," which signifies a new generation of life into the fellowship of the Church. It is noteworthy that the Prayer Book contains no rubric directing that the child be returned by the minister to his sponsors after he has been baptized. This serves in a dramatic and symbolic way to emphasize the fact that the Church never gives up the child whom she regenerates into her life. It should also be noticed that the Baptismal Office does not speak of conversion, a change of the mind, but rather of a new life that is "regenerated" or, to use St. Paul's term, "grafted," into the life of the Church.

In addition to the Baptismal Office there

EPITAPH

I WORE my jacket gladly
For it was wrought with art,
But I had longed to feel the wind
About my naked heart.

I wore my sandals wisely
For earth was sharp with strife,
But I had longed to press unshod
The piercing point of life.

My raiment, cast behind me,
Lies empty by this stone.
My winged feet have borne me
Where sandals are not known.

DOROTHY LEE RICHARDSON.

are the Offices of Instruction, admirably suited to the Christian nurture of children, but unfortunately among all the Offices of the Prayer Book the worst used. They constitute a *syllabus* of Christian education, and we have often been guilty of the mistake of substituting the syllabus for teaching the course.

The first question asked in the Offices of Instruction is, "What is your Name?" This serves to remind us that all worth while Christian education begins with the child himself, getting to know him and to be on speaking terms with him. The first step in Christian education is to know as much as it is possible to know about the child.

A moment later the answer is given, "My sponsors gave me this name in Baptism, etc." Again we have an important emphasis, that the child should learn and know that he is a member of the Body of Christ. By the use of this word "member" we signify an important part of an organic structure, without which the organism would be badly mutilated and truncated. In our teaching we must not minimize the importance of this. As a member of the Body of Christ, the child is an integral part of the organic structure, the Church. And as we think of the Church as an organic structure, we think of it also as the most wonderful and marvelous social reality in the whole universe. The child is a part of this social reality, the Church is in a very real sense his second home. Indeed, the Church is itself a kind of bridge between the life of the home and the life of the community. Children must be given the opportunity to develop the personality that will fit them to take their proper place not only in the home, but also in the community in which they live.

SONS AND DAUGHTERS OF THE KING

Finally, the function of Christian education is to teach children that they are the children of God, that they are persons of great dignity and worth, and are on their way through this life to attain the highest dignity possible and imaginable. Children are, as indeed are all of us, sons and daughters of the King, they are princes and princesses, and it is the function of Christian education to regard them as such. In all religions men are taught to believe in God, but it is the unique genius of the Christian religion to affirm the great truth that God believes in man. Our educational approach to all children, and especially to those of the pre-school years, should be as to princes and princesses; as to persons who, because they are the children of God the King, are of inestimable worth in His sight and must therefore also be in ours.

The Church must realize more and more her pastoral concern for the life of the young child. There is much which the Church has to offer, and much it still must do for the proper nurture of its children. In recent years parents have been seeking help from marriage counsel bureaus, family societies, and other secular agencies of all kinds. They must be encouraged to seek the help which the Church has to give, and must give, if she is to be faithful to the command of her Lord, in His words to St. Peter, "feed my sheep."

The Irrepressible Parson Weems

By Elfrieda McCauley

EVERY year Washington's birthday lays at the door of the Episcopal Church a mildly opprobrious package in the person of the Rev. Mason Locke Weems who made George Washington's reputation for truth-telling at the expense of his own.

First biographer of Washington, itinerant preacher, writer, publisher, book peddler, from his pen flowed a succession of the most fabulous tales that have gone down in American history—the story of Washington and the cherry tree, Washington and the cabbage sprouts, the moralizing apple tree, and a hundred other anecdotes schoolboys have been repeating as gospel truth for close on 150 years.

For years his "Life of Washington" was America's best seller next to the Bible. For 50 years after Washington died it was the only readable biography published.

The author, Mason Locke Weems—who has himself become as legendary to America almost as Weems' Washington—was a Maryland clergyman. He was born in 1759 at Herring Creek, Md., in the parish of St. James. Reputedly, he was the grandson of the Scottish Earl of Wemyss, though this may well be a story, like that of the cherry tree, out of Weems' own fertile imagination.

He attended Kent County School in Chestertown some years before it became Washington College under Dr. William Smith. Dr. Smith was related to Weems, having married Rebecca Moore, Weems' cousin. It is very likely that Dr. Smith, who did so much to reorganize the post-revolutionary Church, may have had something to do, also, with his young cousin's choice of a vocation. At any rate, young Weems was in London in 1782, a candidate for Holy Orders.

He had trouble getting ordained without losing his American citizenship. Until 1784 an oath of allegiance to the British king was still a part of the ordination ceremony. On this difficulty Weems carried on a lengthy correspondence with Franklin in Paris and John Adams at the Hague, in the course of which various alternatives were suggested but made unnecessary in the end by his being made deacon by the Bishop of Chester on September 5, 1784, and his ordination to the priesthood a week later by the Archbishop of Canterbury. He and Edward Gantt, jr., are usually credited with being the first two American candidates for Anglican orders ordained without having been required to take the oath of fealty.

From England he returned to America. For the next seven years he served successively as rector of All Hallows and St. Margaret's parishes in Maryland—but not too well. One of his difficulties was, as his contemporary, Bishop Meade of Virginia, put it, his capacity for violently agitating the risible faculties. No one escaped—young or old, grave or gay. Weems could not read even a verse from

the Scriptures without raising a ripple of laughter from his audience. On occasions his sermons were shockingly hilarious.

He had many other shortcomings, and for these he was taken to task roundly by laymen and fellow clerics alike. Bishop Claggett, in his pre-bishop days, complained that Weems had preached in a Methodist church. Another clergyman, horrified, heard him preaching in a ballroom. He held regular services for Negro slaves at a time when Negro souls were not thought the proper business for a respectable man of God. Finally, for a clergyman, he is supposed to have been overly fond of the fiddle.

At any rate, in 1792, at the age of 33, he found himself without a church. That was when he took to the road with a peddler's sack of books on his back, a sort of agent for the Irish Roman Catholic Philadelphia publisher, Mathew Carey.

In three years time he had done well enough by himself to afford a Jersey wagon to carry his books. It was springless, with a seat for himself swinging from leather thongs to make travel over rough roads easier. In this vehicle, and dressed in the respectable black of a man of the cloth—for he never thought of himself as anything but a clergyman with a wider-than-ever mission field—Parson Weems was a familiar figure on the roads between Savannah and Philadelphia for the next quarter of a century.

When the distance between towns was long he'd get out his fiddle and saw out a lively tune to keep his spirits up. Or he'd commit to memory sections of the hymnbook or the Book of Prayer or the Bible.

He continued, throughout his wanderings, to hold services where he could—in a church if he could get a church, any church—on the porch of a general store or tavern, in a meeting house, in the town square if there was no other place. More often than not his sermons ended with a sales talk. His listeners were invited to inspect his wares—which included many things from the Bible to *Charlotte Temple*.

Bishop Meade, in his *Old Churches, Ministers, and Families of Virginia*, tells of meeting Weems in Fairfax, Va., on an election or court day. This happened, of course, some years before he became bishop. Weems had his bookcase full of books for sale set up in the portico of a tavern. Looking over the books, the Bishop spied there Thomas Paine's *Age of Reason*. He picked it up, shocked, turned to Weems and asked how it was possible he should be selling such a book.

Weems' answer was to reach for another book in the case and place it in the Bishop's hands. It was the Bishop of Llandaff's answer. "Behold the antidote. The bane and the antidote are both before you."

The Bishop's consternation then was nothing to what he was to experience

some time afterwards. He had left Weems in charge of a service one Sunday morning. When he returned he heard from the family and parishioners that in his absence Weems had preached a sermon on Thomas Paine and other infidels, holding that the ghosts of these men, if they could return to earth, would be shocked to hear the falsehoods told of them.

Sometimes, as in his clerical days in Maryland, Weems' fiddling got him in trouble. Once when he was staying at an inn, variously located in Caroline County, Virginia, and the environs of Columbia, S. C., a traveling puppeteer came to him in distress. He wanted the parson to fiddle for the performance. His own fiddler was intoxicated. The show had been announced, people were coming to see it, and what would happen to his sick wife and three children if there could be no show?

Weems was reluctant, according to the story, but agreed to help out if he were permitted to fiddle behind a screen that would hide him from the audience. This was agreed to and the show went on. But halfway through the performance the fiddler in his enthusiasm kicked over the screen and the horrified audience beheld the parson, who the night before, had held the service in the town church. Weems, it is said, jumped up at once, launched into a sermon on intoxication, and ended with a plea for a collection to aid the puppeteer's needy family.

When he married Fanny Elwell in 1795 he first moved into the neighborhood of Mount Vernon, Dumfries, Va., where he settled with his wife and where his ten children were subsequently born, was within 20 miles of Washington's home. The Elwells were closely related to the Balls, the family of George Washington's mother. Dr. Craik, Washington's family physician and close friend, was married to Fanny Elwell's aunt.

Thus, four years before Washington's death, the life of the Father of Our Country—an appellation Weems' biography made current—came close to the life of the itinerant clergyman-book peddler. He rubbed elbows with folks who knew the Washingtons by the front door and by the back door. He struck up a close acquaintance with the Rev. Lee Masser, rector of Pohick church, which Washington had attended for many years. Once or twice he accompanied Dr. Craik to Mount Vernon, met the great man himself.

Certainly when Washington died in 1799, and perhaps before that, Weems shrewdly surmised that America was ripe for a biography of Washington. And he did, indeed, have some qualifications for authoring it.

His biography of Washington, published in 1800, was a modest work compared with the more famous revised editions that came out a few years later. Some people have indicated that originally it may have been a memorial sermon preached in Pohick church.

Pohick church, in which Washington had worshiped before his association with Christ Church, Alexandria, had had no regular clergyman for some 15 years before 1800. About that time Weems used to hold occasional services there. The chapel was old and dilapidated, interesting only because of Washington's connection

The Ten Commandments

I and VI. The Right to Life

By the Rev. Canon Marshall M. Day, D. D.

with it. Washington, of course, as well as prominent pew holders of its earlier years had long since moved to other churches. But Weems failed to call attention to this detail in 1809, when he added to his name in the title page of his life of George Washington "formerly rector of Mt. Vernon parish." Nor did he correctly name the church or the parish, realizing that to his far flung readers Pohick church or Truro parish would have had no meaning.

The biography came out as an 80 page pamphlet: *History of the Life and Death, Virtues and Exploits of George Washington*, dedicated to Martha Washington. In the second edition Weems added to his title: "faithfully taken from authentic documents."

Coming out as it did less than a year after Washington's death, it was grabbed up at once. In five years it went through four editions.

Weems wasn't long in tumbling to a realization that he had a goldmine in his back-neighbor. And his experience selling books to all kinds of people gave him a pretty accurate knowledge of what people liked to read and how they liked it.

In 1806 he turned out a completely revised edition of George Washington with the word "authentic" taken from the title page and the title changed to *Life of George Washington with curious anecdotes equally honorable to himself and exemplary to his young countrymen*.

The original 80 page pamphlet became a 50 page quarto volume packed from cover to cover with everything a lusty nation of cocksure Americans wanted in a national hero—and lots of bloody battle scenes, scalping warwhooping Indians, caricatures of beef and pudding Britishers, and unforgettable epics of American heroism.

Most of the legends of Washington: the cherry tree incident; the cabbage seeds that sprouted to spell his name; the moralizing apple tree; the Indian who fired 17 bullets at Washington without wounding him; the baker, Stophel, who gave bread to the poor the year around and sent the bill to Washington—all these and many others came into the biography of George Washington, and into American folklore, for the first time in the extraordinary fifth edition of Weems' *Life of George Washington*.

Some of the tales—as famous as the President himself—Weems may have picked up in village taverns, or around the stove at the general store. A lot more came out of the genius of Mason Locke Weems.

The biography was attacked from the first as being sentimental twaddle and worse—much worse. For the parson fame and infamy grew apace with the years. Both boosted the sale of the nine other books he found time to father after the *Life of George Washington*.

A clergyman without a church, employed by a Roman Catholic publisher, the veracity of his writings questioned—Weems had something else to worry about: his wife and several of his children became Methodists. Said the parson, used to bouncing over rough roads in his springless Jersey wagon: "They have not left the fold, only gone over the fence to browse in another pasture."

THE DECALOG, you will remember, is described as cut upon two stone tablets, the first containing the duty toward God, the second the duty toward man. This is the correct order, both as regards importance and origin. But St. John says: "He who loveth not his brother, whom he hath seen, how can he love God, whom he had not seen?" So it may at times work for clarity to begin with the law of the Second Table.

The first human right, the basis of all the others, is the right to life. The correct translation of the Sixth Commandment is: "Thou shalt not murder." The Hebrew verb here is never used for the killing of animals or by animals. This does not mean that man has no duty toward the lower forms of life, or even to inanimate objects, but the laws of the Second Table are concerned with the Rights of Man.

Life, then is the basic right of man, derived from the truth that man, being personal, is the earthly image of God. We may not wipe out that image, we may not even mar it. We must both preserve the life of our fellow man and develop it toward its most perfect possible expression of that divine image. Life is not life unless it is free to seek and attain the end for which God designed it, nor is it perfect when unnecessarily deprived of happiness. This Commandment speaks equally to the community, to the race, to the individual. Its sweep goes all the way from the starting of a world war to the refraining from making a noise that wakes the baby.

This duty toward man's life, then, requires us to remove from his path the obstacles to his freedom, health, and happiness. It forbids us to do such acts or to create such conditions as make our neighbor's life less livable, or force him to do what his conscience knows to be wrong. The industrialist who makes his men work under unhealthy or unsafe conditions, the client who insists that his attorney proceed in a course he knows is legal but not just, the parents who are too preoccupied with their social pleasure to give due time and care to their children, the man who diminishes another's life by wasting his time must all classify their sins under this Sixth Commandment, as well as the man who cherishes an angry, a cruel, or a vengeful disposition.

Positively, in accord with the Summary of the Law, this Sixth Word enjoins the pursuit of world peace and of public safety. It is the reason for the missionary enterprise, for educational institutions and programs, and indeed

for all social intercourse. It bids the artist create beauty, the statesmen make nations, the businessman and the worker draw out and distribute the fruits of the ground.

And the duty to life is also at work within the individual. I must not waste my time, squander my strength, rest content with the talent with which I started. I must develop a character which delights God and makes my fellow man glad that I have lived. I must not take my own life, either violently or by neglect.

The First Commandment is best put in the form used in the Liturgy: "I am the LORD thy God; thou shalt have no other gods but Me." "But" here translates "to my face," i.e., "before or in addition to Me." The primary right of God is being. Man cannot enhance or destroy God's being. The Decalog puts it with marvelous clarity. It is man's duty that the God that is, not some god whom man has thought out, some "idea of God" shall be his God.

This last is the subtlest form of that idolatry which is the first thing forbidden by this Commandment. But idolatry, the giving of divine honors or ascribing divine powers to that which is not God, has many modern forms. There is superstition, which ascribes control over man's character and destiny to lucky charms or trivial happenings, or to the equally inanimate and unthinkable stars and planets. There is humanism, which gives the whole of man's devotion to a theoretical collective humanity, not even the real mankind, revealed by experience.

But the majority of sinners against this Commandment do so by polytheism, against which it is equally directed. They do not deny God, they just ignore Him, while they are really controlled by business, or pleasure, or friends, and associates. They "have other gods" just as truly as the naive polytheists of the nature religions, who push their supreme God into the background, while they worship a host of lesser more controllable divinities.

All these, with atheism and agnosticism the First Commandment sweeps away. God's right to being, and to being our God, enjoins on man the duty of faith. And faith involves trust and obedience. At the very start it sets man free from fear and selfishness. Dependence on God sets man free from the tyranny either of other men or of his own instincts. And the joy and gratitude of this liberation illuminates duty and warms it into love. So we see as the complete development of the First Commandment that the first duty of man is to know and love God.

The February National Council Meeting

THE FEBRUARY meeting of the National Council, being the annual meeting, is always occupied with finance. The meeting this year was no exception. The budget for 1945 was adopted, in an amount \$89,495 less than that approved by General Convention for the year, and yet actually \$60,000 larger than the budget last year. The 1946 budget, it was announced, will be \$90,000 more than that for 1945.

Two items newly put into the 1945 budget were of special interest. One was the additional appropriation for the work of the Presiding Bishop's Committee on Laymen's Work. We expressed regret in these pages that the comparatively small increase of \$4,400 for that Committee was not granted at an earlier National Council meeting; and we were much interested to learn that Fr. Campbell, executive director of the Laymen's Committee, received a number of letters, having that portion of the editorial clipped to them, with the remark: "I agree that you ought to have it." This additional money, now granted, will be used for help in the office at the Church Missions House, leaving Fr. Campbell free to do his work in the field.

The second item of particular interest was that of \$2,900 additional for Mexico. In the face of enormous difficulties, Bishop Salinas y Velasco and his faithful clergy are not only maintaining the work already organized in Mexico, but also doing and planning advance work. Churchpeople in New York especially, but also in many other parts of the country,

will be glad that the legacy of Miss Margaret Schuyler Lawrance has been allocated to the building of a church parish house, and rectory at Tlalpan, Mexico. The people themselves asked for the ministrations of the Church in that place, and themselves pledged \$5,000 of the necessary funds. Miss Lawrance's legacy of \$10,000 completes the sum required. The building will start soon and will be followed with great interest.

Another matter touching finance but which would have come up even had this meeting not been the annual meeting was that of the salaries of missionary coadjutor bishops. We agree with Bishop Keeler and Bishop Stevens that a missionary bishop is a missionary bishop and that the salary of one should be, as it always has been, the same as that of another. The Presiding Bishop supported this opinion. It will be interesting to hear the report of the cabinet on this subject. Meantime, we wonder what Bishop Roberts of South Dakota will say about that \$100 taken off, to make a distinction between his salary and that of his coadjutor — especially since we understand that Bishop Roberts so took for granted that the coadjutor would have the salary of any other missionary bishop that he so told his coadjutor-elect. The discussion was interesting, and will, we think, bring repercussions.

So will the discussion about changing the allocation of the Children's Lenten Offering. There was general agreement that the suggested change would be sound neither financially nor educationally. To our mind one important aspect of that

The Collect

Ember Days

February 21st, 23d, 24th

"THE MINISTRY of reconciliation committed to the hands of men." At an ordination we see a man, not changed into some other sort of creature, but clothed with a new power. We see a man receive from God a delegation of His power to use in His Name. We see a man taken into a peculiar kind of partnership with God, which makes him a connecting link that unites us to God. Here is another evidence of God's love, that He uses some of us as priests, as co-workers with Him. It is one of the great blessings of our religion that we can have a share in making its promises and blessings effective. We must learn to be more thankful that God has delegated some of His work to us, and must set ourselves to do it so carefully and well that we may bring to ourselves and others the fullness of the blessings that God wants us to have.

St. Matthias

February 24th

IN TODAY'S Collect we are reminded that in God's plan nothing can prevail against His Church; even the defection of a traitor is overruled by the choice of a faithful servant. In the selection of St. Matthias we see the working out of the plan which secures to the Church its succession of ordained leaders who are repositories of the truth and power of God, and who hand on these precious possessions to their followers, so

that the Church always has them for the benefit of its members. No matter what our place in the Church, we all have the responsibility of helping its leaders be faithful and true pastors. By neglect of Church and Sacrament we can prevent the ministry from being faithful. We must resolve to be ordered and guided by our pastors, secure in the knowledge that they are stewards of God's mysteries and that they minister to us in His Name and with His gifts.

Second Sunday in Lent

February 25th

GOD ANSWERS prayer in many ways. In today's Collect we pray that He will keep us in body and soul. Later in the service we hear, "Preserve thy body and soul unto everlasting life." Our prayer is answered. But that does not conclude the matter. Most of God's gifts to us are like seeds: the life germ is given, the growth to fruitage is ours to nurture. At our Communion we receive divine power to defend us from all adversities. That does not mean that we can be careless of physical dangers (that we can cross a busy street without looking) or of evil thoughts that damage the soul (indulging in lustful thoughts that we would hesitate to carry out). At our Communion we receive Christ to be our Companion in this life and that to come. We must cherish His Presence, knowing that only with Him have we power to help ourselves.



Honolulu.

DEAR FAMILY: Pearl Harbor Navy Yard busses bear a placard reading: "Your language is the trade mark of your mind." The slogan is a good one to remember, especially for those of us who are in the military service.

A "retread" officer, who served in World War I and was re-commissioned in this war, said: "It took me nearly twenty years to eradicate the tendency acquired in the last war to use profane and obscene language, and in less than six weeks of this war I found myself slipping back into the same old habit."

The tendency to use crude language, and worse, is natural when large groups of men are living together day after day, with few feminine contacts and no normal home and family surroundings. The result is a general lowering of the level of conversation, and the displaying of a "trade mark" that is unworthy of the character of the mind it so poorly represents. And unfortunately the habit is one not easily broken upon return to more normal surroundings, as the observation of the officer quoted above testifies.

Few people, unless they are unusually strict moralists, would reprove a man an involuntary "damn" or "hell" under stress, or when roused to righteous indignation. Often such expletives are a safety valve that prevents a much more serious internal explosion. But when occasional virile profanity degenerates into incessant blasphemy and habitual obscenity, there can be no excuse for it. Such a habit is bound to affect the character of the user, and certainly it makes him, to say the least, a less desirable companion and citizen.

Just as slovenly dressing and dirty clothes detract from the physical appearance of a man or woman, so slovenly language and a dirty mind lessen his mental attractiveness. And there is as little excuse for the one as for the other. Why, then should the serviceman who would not think of going on liberty with his shoes unshined, or the civilian who would not enter his club with a soiled shirt and a crumpled tie, make no effort to give his mind at least a decent outward appearance in public?

Mental habits are not as easily changed as soiled linen, nor can they be polished up at the last minute like a pair of GI shoes. They quickly become deeply ingrained, and unconsciously reveal themselves when least expected or desired. It is certainly true that "your language is the trade mark of your mind"—or, as someone else put it, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man."

I hope I haven't given the impression of a Puritanical prudishness unbecoming a Churchman and a Marine. It isn't that I feel strong language is always out of place; there are times when nothing else seems to suffice. But when a man can't open his mouth without loosing a stream of profanity and filth, then I say it's a damn shame.

CLIFFORD P. MOREHOUSE.

subject was overlooked: how it would strike the children. Parishes might not like it, dioceses would object — these aspects were seen and considered. But what of the children? Boys and girls, in spite of what Bishop Dun said about most of their offering coming from their fathers and mothers, work hard for their Easter offerings. We have ourselves known boys who shoveled snow and sprinkled ashes on icy pavements, and who devoted most of their free time after school to

errands and other financially productive enterprises — all for the purpose of filling their mite boxes. We have known just as many girls who worked as hard for the same purpose, doing even a greater variety of tasks than the boys. To be sure, "papa and mama" (to quote Bishop Dun) did pay them; but they paid for value received. Children are keenly interested in what is to be done with their money. Moreover, they like, as Bishop Hobson said, to feel that they are as much a part of the parish in this matter as the grown-ups.

The discussion on the question of quotas will be of interest to all Churchpeople, both where their dioceses over-meet their quotas and where there is a lagging behind. It is probable that the stronger dioceses will help the weaker ones, but only when they are quite certain that all are doing all that they can: the weak coming as near as possible to their share, and the strong all doing their proportion of the helping.

It was to be expected that the question of Christian education should come up. The House of Bishops had sent its resolution as an actual message to the National Council. The discussion was of some value, but, we venture to believe, not of the greatest. The whole educational field, secular as well as religious, is in a state of travail today. While no doubt the searchings of heart and demands for change have been brought about by the current world situation, the reason seems to us to be that the current world situation has laid bare the desperate inadequacy of the educational philosophy and psychology of the period between wars. The end of the war will not end the educational travail automatically; that can only end with the birth of a new educational system and new attitudes.

The deep unrest within the Church about its educational failure cannot be dismissed as "sniping." Neither is it fair to blame individuals for the breakdown of a whole outlook on life. What needs to be arrived at, from top to bottom, is an honest confession of failure and a new resolve to go forward in the light of the experience and God-given insights of these critical years.

YOUNG BIRCH

THINK of it as fountain
Blossoming in spray,
Every leaf a lucent drop
Radiant with May.

Think of it as childhood
Innocent and wild,
Dispensing heaven momentarily,
Beguiling and beguiled.

Or as sheerest spirit
Of unearthly white,
Like a Candle of the Lord,
Holy with His light.

Fragile as a flower,
Straight as a prayer,
Grows the young birch at my window
With its starry air.

VIRGINIA E. HUNTINGTON.

HOME FRONT

Urge Cancellation of Non-Essential Meetings

Church groups are being urged by the Federal Council of Churches to cancel non-essential meetings, and to postpone or drastically cut essential meetings.

Representatives of the Council conferred in Washington with Col. J. Monroe Johnson, chairman of the War Committee on Conventions, who stressed the need for curtailing the use of railroad facilities and hotel rooms.

The Council's committee consisted of Dr. Joseph Hazen, the Rev. John B. Ketcham, Bishop W. W. Peele, Dr. William B. Pugh, and Dr. Roswell P. Barnes, associate secretary of the Council.

Dr. Barnes reported the War Committee on Conventions would be more inclined to issue permits for legislative

meetings required by constitution or by law under articles of incorporation or legal charter, if drastically reduced in size, than for conferences for leadership training or professional purposes.

The Church leaders, he added, understood that in the immediate future few, if any, permits for conferences would be granted.

The War Committee, Dr. Barnes declared, was less concerned with travel on local transit lines than travel on main lines. He pointed out that Colonel Johnson had issued a statement that permits are not required for "purely local meetings of more than 50 persons using only city or suburban transit facilities—or in the case of rural communities, transit facilities within the normal trading area—and for which no hotel sleeping accommodations are necessary."

Dr. Barnes stressed that the Federal Council committee had not sought rulings

on Church meetings, but rather an interpretation of the application of the ban to meetings of Church groups.

ARMED FORCES

War Strikes Close to Home

The war has recently come very tragically and closely home to the clergy in Minnesota. In December, Bishop Kemerer's son-in-law, Dr. W. J. Porcher of Brooklyn Heights, New York, suffered a heart attack while caring for patients in an English hospital, and passed away.

Robert, son of the Rev. and Mrs. Hubert G. Wrinch, St. Paul-on-the-Hill, St. Paul; and Paul, son of the Rev. and Mrs. Frederick E. Stillwell, Virginia, Minn., are both reported missing in action; the former in the South Pacific, the latter in the Alsace sector.

David, jr., son of Mr. and Mrs. David E. Bronson, Minneapolis, passed away in a hospital in France. Mr. Bronson is chancellor of the diocese.

Lauds Chapel Builders

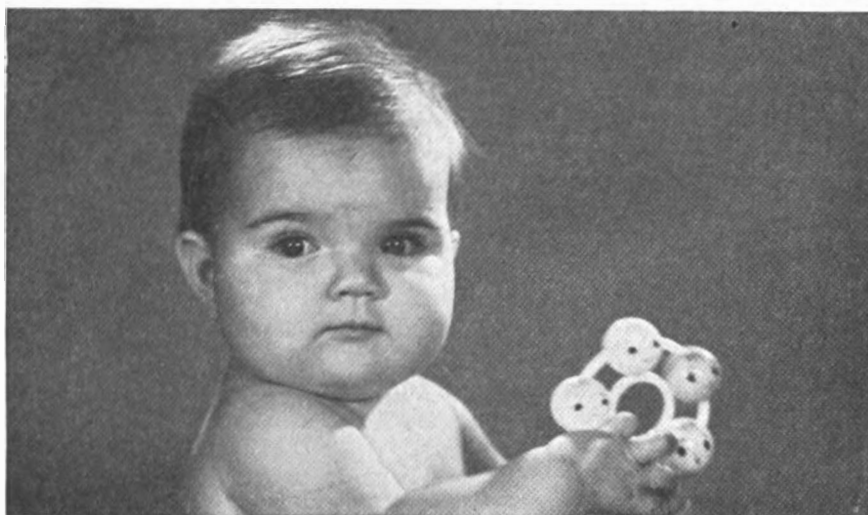
Chaplain Bertram L. Smith of Dallas, Tex., who is now in the South Pacific, tells of chaplains and soldiers as chapel builders. While Chaplain Smith does not claim that their sanctuaries measure up to the standards of the American Institute of Architects, nevertheless, in their erection and furnishings, the worshipers in uniform find unusual satisfaction. In describing their resourcefulness he has written:

"One of the most notable things in the army is the construction of chapels. Rarely is there a bivouac area without a chapel and often it is the most attractive building in the area. . . . These chapels are of all types and kinds. Don't underrate the imagination and vision of our chaplains. From a few strips of plywood, pots of paint, strips of canvas, they envision a fitting place of worship—and, behold, it becomes a reality! And there is always some soldier who is skilled in mixing colors, drawing designs, or using materials in a new manner. These men are masters of improvisation. As a result an attractive chapel is built and almost by magic it would seem at times. It is the white magic of mystical devotion of men of God consecrated to creative activity for the spread of His Kingdom.

"We could hope for better attendance at the services held in these chapels. True! But even if the services are not attended, these chapels are symbols of the things of the Spirit, and constant reminders of the Presence and love of God. The men are proud of their chapels and want them."

Rainbow Division Chaplain

Major Gen. Harry J. Collins, in command of the famous Rainbow Division at Camp Gruber, Okla., has written the Army and Navy Commission commending warmly the work of Chaplain John E.



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kinney, recently obliged to leave the division for physical reasons. Chaplain Kinney was formerly rector of St. Paul's, Lindicott, N. Y., but has been an army chaplain since 1933.

General Collins wrote: "He has been my division chaplain since the division was activated in July, 1943, and in that capacity has proved himself to be a man of judgment, character, unquestionable loyalty, and personal charm. He has done a marvelous job not only as a priest but as a man. He has handled my chaplains in a manner which I do not believe could have been done by anyone else."

"Following an operation, Chaplain Kinney would not have been assigned to a combat unit for at least six months, but due to his personal efforts he persuaded the medical board that he was fit for combat service. I again had him reassigned to the division. After six weeks he found that he could not keep up, and is now recuperating."

"A man of Chaplain Kinney's ability is a distinct asset to his calling. I would rather have him as my division chaplain than any other, and that, coming from the commanding general of a combat division is a lot to say—more cannot be said."

Marines Salvage Bell for Chapel

It rang when Jap planes came over Talasea and later it called Marines to war. Soon it will sound on Sunday morning and men will worship God under the thatched roof of the coconut palm log chapel in which the bronze bell is to be hung.

Black-skinned natives, most of them Christians, are building the chapel now for the Marines of the Fifth Regiment who fought at New Britain and Palau.

Navy Lieutenants Charles M. Eggert and Paul V. Thomson, regimental Catholic and Protestant chaplains, respectively, are watching the structure virtually grow out of the palm grove in which it will be situated. Chaplain Thomson formerly served as vicar of St. Martin's Mission, Maywood, N. J., and as curate of Grace Church, Newark, N. J.

When word spread that the often discussed new chapel was actually underway, the men of a weapons company let it be known that they would like to have their bell put in the wooden steeple.

The men in the company, under command of Capt. Carl H. Lockard, of 6620 108th Street, Forest Hills, Long Island, N. Y., are fond of the bell.

"We picked it up on March 11, 1943, on the trail between Talasea and Bitokara Mission (New Britain)," said Sergeant Francis Ducey, 22, of Fellsway West, Medford, Mass.

"We used it to sound air raid alarms when the Japs came over. When we got back to a rest area we used it for chow call. Here we want it in the chapel." And that's where it will be as soon as the chapel's finished.

The Marines don't know whether it's a Jap bell or an Australian bell. There are no markings on it. They like to believe that

it was originally in the mission at Bitokara and that the Japs ripped it out.

There is nothing pretentious about the bell. It's not more than 10 inches in diameter and doesn't weigh more than 20 pounds. But it sounds good. It sounds clear and far.

A Missionary Thank You

How impressed servicemen are with the missionary work which has been done in the South Pacific is told in a letter to the Rev. Harry J. Knickle, rector of Grace Church, Plainfield, N. J., from Lt. Henry G. Morse.

"I was very much impressed with this morning's service, and I think you will be interested in this brief description. This morning some fifty natives from Java, New Guinea, Celebes, Ceram and the Halmaheras (Protestants) were our guests. They sang a number of hymns for us in native dialect, played wooden, home-made flutes and finally led us in the last hymn. This seemed strange and miraculous way out here in the jungle to hear these primitive people showing us their belief in Christianity.

"I wish you could have seen the faces of the boys in our squadron when they finished. There, in a small crude chapel, between infantry artillery fire on Japs outside our perimeter, and the roar of our bombers taking off to bomb Ceram, thousands of miles from our small white settlements, these hymns coming from men, who until a short time ago were parts of head-hunting tribes in the desert jungles of the world, I tell you, sir, I will never forget that as long as I live.

"When someone complains to you of the hardships of believing in God and Christianity, tell them of these savages living in squalor and poverty with nothing but danger, filth, dreariness and desolation year in and year out. Yet they don't seem to have much trouble keeping faith in Christianity and they don't complain or pity themselves for all that. In comparison, our problems don't exist and our lives are a bowl of cherries!!"

First Chaplain Ashore on D-Day In Hospital in Germany

Chaplain Julius S. Ellenburg, formerly rector of the Church of the Resurrection, Greenwood, S. C., is in a hospital in Germany, according to word received by his parents early in January.

Captain Ellenburg's letter explained that he was not really ill, but had been evacuated to a hospital behind the front lines for a much needed rest, after exposure for some time to the strenuous conditions at the front and the tension resulting from mortar and artillery fire.

Captain Ellenburg has been overseas about a year. He was recognized by *Stars and Stripes* as the first chaplain to go ashore in France on D-Day. Since then he has constantly been by the side of his men at the fighting front, at Cherbourg, all through France, into Belgium, and finally into Germany. He was awarded the Silver Star for gallantry in action in the early invasion days.

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NEBRASKA

Reunion

At the 78th annual council of the diocese of Nebraska held in Trinity Cathedral, Omaha, on February 8th, a resolution was passed unanimously approving the reunion of the missionary district of Western Nebraska and the retrocession of the territorial jurisdiction of such missionary district of Western Nebraska to the diocese of Nebraska and proposes to the General Convention that such reunion and retrocession be accomplished.

St. John's Church, Omaha, was admitted as a parish into union with the council. The Rev. William P. Reid is the rector.

LONG ISLAND

New Zealander Becomes

Brooklyn Heights Rector

A former newspaper man, author of several books one of which was a "best seller," the Rev. Melville Harcourt has arrived from New Zealand to become rector of St. Ann's Church, Brooklyn Heights, N. Y. He received special permission from the New Zealand government to leave that country, officials taking the view that this appointment to the United States had an international importance far transcending church affairs.

American navy chaplains, now stationed "down under," supported his desire to come as the Rev. Mr. Harcourt believes "that some of the major problems of civilization will be solved in the United States" and that understanding and co-operation between the British Commonwealth of Nations and the United States is one of the great guarantees for peace." He applied three times for overseas service as chaplain, but his Bishop refused to release him from All Saints' Vicarage, Birkenhead, Auckland, New Zealand.

Born in Britain, he came to New Zealand as a boy and attended St. Andrew's College and New Zealand University. He engaged in journalism which he regards "as an invaluable preparation for life's work," and then read for Orders in the Church of England.

The Rev. Mr. Harcourt is married and has two children, Giles, a boy eight years old, and Caroline, aged five. Mrs. Harcourt is a writer of short stories for children.

HONOLULU

Annual Convocation

An impressive array of world figures addressed the clergy and delegates of the 43d annual convocation of the missionary district of Honolulu on the evening of January 22d at the banquet concluding the sessions: Lt. Gen. Robert C. Richardson, jr., commanding army forces, Pacific ocean area; Vice Adm. William L. Calhoun, USN, commander Service Force

Lt. Comdr. Donald B. Aldrich, chaplain and Capt. Clifford Morehouse, USMC, editor of THE LIVING CHURCH.

General Richardson had just completed a 17,000 mile trip over the ocean to consult with General MacArthur and smilingly, "After such a trip in so short a time it is impossible for anyone to remain an isolationist." He described his special work as the administration, support and training of the troops who will go forward to extend our Pacific frontier, paying a fine tribute to our fighting men.

Admiral Calhoun, a great Churchman and constant attendant at services whenever possible, gave credit to the Church for the steadfast spiritual strength given through these trying days.

Chaplain Aldrich, who leaves soon to become Bishop Coadjutor of Michigan, spoke feelingly of the future relations between the returning service men and their home, both of whom will be greatly changed. He suggested that most of the articles written on the subject were by people who know little of the fighting man and his feelings. In the midst of this extremely sensitive situation he hoped the Church would forget its machinery and minister to the individuals with utmost love and care.

Captain Morehouse stressed the fact that Hawaii is no longer a missionary frontier, as the possibilities of the work of the Church is daily extending farther west. He expressed the hope that the leaders of the Church would capture the present opportunity with a Christian invasion of the newly won islands. He felt that Hawaii might be a center of a school of missions as it has all the diverse racial elements which must be known by those who will be workers in the Orient.

This convocation was held after Bishop Kennedy had completed ten months as Bishop of the district. The past ten months recorded 666 confirmations, largely by 50% than any previous year, the reducing of the diocesan debt, the addition of new workers, and a renewal of work along all lines.

The work with the thousands of service men on all the islands received much thought, and the reports by visiting Church chaplains, the clergy, and Chaplain Gordon M. Reese, recently arrived as the representative of the Church Army and Navy Commission, showed a vast amount of activity and interest.

Church Worker Returns

Harold W. Smith of Southsea, Portsmouth, England, who worked as a Church Army captain at St. John's Mission, Eleele, on the Hawaiian Island of Kauai from 1936 to 1941, is returning to that island after three years' work and study in England. He studied at St. Andrew's College, Whittleford, and is to be ordained in Hawaii. He worked with the Church Army among the forces on the North coast and was there during the period when bombs were being launched from planes over that coast.

In Hawaii he expects to be stationed at Christ Church, Kilauea, the northern

most mission in the Islands, to assist Archdeacon H. A. Willey in ministering to several places on that side of Kauai. The people include the familiar racial varieties, diverse but harmonious, Americans of Hawaiian, Filipino, Japanese, Chinese and Caucasian ancestry, large numbers working on sugar and pineapple plantations.

When Mr. Smith left Hawaii, the wife of another former Church Army man, the Rev. W. A. Roberts, asked him to call on her sister in England, which he did, and is now taking her to Hawaii as his bride.

MISSISSIPPI

Routine Business at 118th Annual Council

Routine business characterized the 118th annual council of the diocese of Mississippi, meeting at St. Paul's, Meridian, January 24th and 25th. A proposed new constitution was postponed for another year's study, and a permanent committee created to revise the canons also. A committee was created to study the possibilities for new churches in growing areas.

The Rev. Joseph Kuehnle of Natchez gave the memorial sermon on the Rt. Rev. Theodore DuBose Bratton, third Bishop of the diocese, who died last June. The Forward Movement for the first time had a booth for the sale of literature, represented by the Rev. W. B. Myll of Owensboro, Ky. The council of Churchwomen met simultaneously.

SOUTH FLORIDA

Senior Priest Recovering

The Rev. Frank A. Shore, senior priest in length of service in South Florida, is recovering at his home in Ocala from a serious operation. Moving from North Dakota to South Florida a year before Bishop Wm. C. Gray's resignation in 1913, Fr. Shore has served under each of South Florida's three Bishops and is beloved throughout this diocese. He has assisted several congregations having wartime vacancies, since his retirement from active duty.

Improvements for St. Agnes'

New pews have recently been installed in St. Agnes' Church, Miami, Fla., at a cost of \$8,000. These and improvements on the floor and woodwork have added much to the beauty of this church, which has the largest congregation of Colored people in this state and has made rapid growth under the leadership of the Rev. John E. Culmer.

Second Acolyte Festival

Acolytes of South Florida gathered for their second annual festival January 21st at All Souls' Church, Miami. Attendance tripled this year. Among the speakers were the Rev. Rex Wilkes, the Rev. F. R. Al-

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varez, and the Rev. William S. Turner. Fifteen dollars from the festival was sent to Bishop Wing for the Bishop Mann Memorial.

WEST TEXAS

50th Anniversary of Woman's Auxiliary, Highlight of Council

Observance of the 50th anniversary of the organization of the Woman's Auxiliary in West Texas was the highlight of the annual council meeting held January 23d to 25th in St. Mark's Church, San Antonio. Mrs. Arthur Sherman, national executive secretary, was present for a one-day conference. An anniversary luncheon was held with some 200 persons present, including four of the past presidents of the diocesan branch and several women who had been present 50 years ago when Bishop and Mrs. Daniel Tuttle inspired the district organization. Bishop Jones presided and gave a stirring message.

The council voted to purchase a 75 acre tract on the Guadalupe River to be used as a site for young people's camp and special conferences. Another forward step was the creation of a special fund to be known as the Bishop's Extension Fund, to be administered by a special committee charged with studying the needs in the diocese for new work and allocating portions of the fund in order to get that work started on a sound basis.

An appropriation was also included to begin the first definite ministry of the Church to Latin-Americans within the diocese. The first project will be started in Brownsville under the direction of the Rev. William Sherwood, rector of the Church of the Advent.

St. Luke's Church, San Antonio, the "baby church" of the diocese, which was begun under the leadership of the Rev. Smythe H. Lindsay in October, 1944, made its first pledge to the missionary work of the diocese and the national Church in the amount of \$1,000.

MASSACHUSETTS

Winter Session of Diocesan School

The winter sessions of the diocesan school of Massachusetts which began February 1st in the Cathedral Church of St. Paul, Boston, offers on Thursdays through March 22d, 11 courses of note for their catholicity and current-day appeal. Cultural courses, in addition to those planned for teachers, group leaders and those training as lay readers, include a symposium on "Christianity and the Postwar World" which draws some leaders from other communions, including Bishop Lewis O. Hartman of the Methodist Church; the Rev. Dr. Henry Russell Stafford, president of the Board of Commissioners for Foreign Missions; Dr. Henry J. Cadbury of Harvard; and Prof. Herbert Gezork of the Andover-Newton Theological Seminary. Dr. Lewis B. Franklin, treasurer of the National Council, speaks in this course. "Christian Faith," taught in terms of everyday re-

ligion, by the Rev. Dr. Richard S. Emrich, author of the Presiding Bishop's Book for Lent and faculty member of the Episcopal Theological School, Cambridge and the "Essentials of Christian Worship," taught by the Rev. Dr. Massey Shepherd, jr., also of ETS, are two more of the courses in the school drawing 2 registrants.

BETHLEHEM

Additional Priest in Diocesan Rural Field

Putting into effect part of its plan of action for the year 1945, the executive council of the diocese of Bethlehem voted to accept the increased askings of the National Council and to put one additional priest in the diocesan rural field.

The Department of Christian Education is planning a small conference of UMC leaders in case restrictions prohibit holding the annual summer conference in the Pocono Mountains.

NEW YORK

34th Annual Meeting of Youth Consultation Service

At the 34th annual meeting of Youth Consultation Service of the diocese of New York on February 5th, the following officers were reelected: George W. Van Slyck, president; Bishop Gilbert, first vice president; Mrs. William C. Dickey, second vice-president; Robert Worthington treasurer; and Mrs. Bedell H. Harned recording secretary.

Dr. Leslie E. Luehrs, the agency's consulting psychiatrist, spoke on "Cultural Factors in Adolescent Conflicts." He said: "Concern shown by the adolescent about racial, religious or cultural differences is usually only a reflection of deeper personal anxieties. It should not be confused with the realistic concern of social-minded adults about the problems arising from the living together of different cultural groups."

He also pointed out that the adolescent can be most readily helped to gain tolerance of other cultures if he is dealt with as an individual, with specific needs and problems of his own and is not stimulated to see himself as chiefly the representative of a cultural group whose social conflicts must necessarily be his and which he is too inexperienced to understand.

The Youth Consultation Service devotes its attention to the problems of young girls. The number appealing for help in recent months has greatly increased. There were 40% more cases cared for in December, 1944, than in December, 1943.

St. Andrew's, Hartsdale, Dedicates Lower Hall

Bishop Gilbert, Suffragan of New York, dedicated the new lower hall of St. Andrew's Chapel, Hartsdale, N. Y., on February 8th. Dean George F. Bratt of the Westchester Convocation also par-

participated in the service. The reception after the ceremony was under the direction of Henry A. Cook.

The new addition will provide sorely needed space which the rapid growth of the parish, especially in the Church school, has made necessary. The lower hall will about double the present space. The hall has a stage and is completely wired for sound films, as visual education has become an important part of the Church school work. This church community center will provide not only space for the Church school, but also four youth meetings.

CALIFORNIA

**Spirit of Christian Realism,
Bishop's Request to Convention**

Calling upon the Church in the diocese of California to face the opportunities of a war-torn world in a spirit of Christian realism, Bishop Block, addressing the 95th annual convention of the diocese of California at Grace Cathedral, San Francisco, said:

"The Church will become a mere irrelevance in contemporary life if it does not help to enforce public opinion which recognizes the indivisibility of democracy, the right of self-determination and the essential sovereignty of all nations great and small.

To conceive of the peoples of the world as the family of God is not a quixotic or rhapsodical hope. It has become a grim necessity."

Specifically, the Bishop asked Church people to accord returning Japanese a Christian welcome, to enlarge the diocesan missionary program to meet the pressing need for the building of spiritual morale in our newly developed defense areas, to cooperate in expanding the work of the diocesan Army and Navy Commission, to give moral and financial support to the establishment of a postwar chaplains' school to help discharged chaplains to adjust themselves to the demands of the Church in the postwar era, and to revise the canons of the diocese so as to enlist a larger number of potential leaders in the work of the Church. These reports were enthusiastically supported by appropriate resolutions in convention.

Canonical changes include the admission of women to membership in vestries and the election of vestrymen on a rotating basis. The second reading of a constitutional change discontinuing the House of Churchwomen and substituting therefor the Woman's Auxiliary as the general program for Church women in the diocese was adopted.

ELECTIONS: Standing committee, the Rev. Messrs. M. Rifenbark, J. C. Leffler, J. McG. Krumm, J. H. Thomas; Messrs. C. H. Kroll, A. W. Towne, H. R. Braden, A. C. Agnew. New members on diocesan council, the Rev. Messrs. R. C. Miller, F. P. Foote; Dr. W. A.

Key, R. K. Vickery. Deputies to provincial synod, the Rev. Messrs. F. H. Avery, A. W. Geddes, L. H. Nugent, J. P. Trotter; Messrs. F. M. Avery, F. W. Payne, E. W. Burr, F. E. Lee.

SOUTHWESTERN VA.

The Bishop's Plan

Bishop Phillips of Southwestern Virginia has been greatly impressed by the success of the Woman's Auxiliary in the diocese in the past few years in providing funds for some one special objective or project chosen by the diocesan Auxiliary each year, and feels the same plan might well be enlarged by joint cooperation of all diocesan organizations.

Under such a system, and aside from the general missionary contributions, a definite project would be selected—perhaps a parish house at some point or a rectory of another, or some local activity having an appeal and a worth-while relation to the diocese as a whole. Probably the goal for each project will be accomplished within a year and then another objective will be selected to take its place.

This whole idea was enthusiastically received by the executive board at its December meeting. The board promptly appointed a committee, with the Bishop as chairman *ex-officio*, and the following personnel: Rev. J. Edwin Bethea, Lexington, executive chairman; J. Hudson Huffard, Bluefield, Laymen's League; Mrs. W. W. S. Butler, Roanoke, Wom-

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ANNOUNCEMENTS

Memorial

FRANK HUDSON HALLOCK, Priest and Doctor, has been called to join the company of those holy souls for whom he had so regularly and so devoutly offered the Holy Sacrifice.

We, his colleagues on the Faculty of Nashotah House, desire to record our deep sense of personal loss, and our gratitude for his years of service to the Church and to this House. He devoted his life to the study, the teaching, and the defense of the Catholic Faith. In studying it he was unwearied and eager, in teaching it he was illuminating, in defending it, courageous. The Church and very many priests of the Church owe a great debt to him for this. He was generous in his labors for the House: at the altar, in the classroom, in the Library—bringing to the House the fruits of his profound learning and experience in many fields.

He is missed by us all and will be missed more and more. Rest eternal grant unto him, O Lord, and let light perpetual shine upon him.

This memorial statement, signed by all the Faculty of Nashotah House, was adopted at the first meeting after Fr. Hallock's death.

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THE LIVING CHURCH

DIOCESAN

an's Auxiliary; Clarence H. Wohr, jr., Lynchburg, Young People's Service League; and Fred V. Woodson, Martinsville, member at large, representing the executive board of the diocese.

This committee met January 16th, and chose as its first objective the erection of a parish house at St. Mark's Church, Cliford. A tentative goal of \$3,500 was set, with the thought that St. Mark's will be able to provide \$1,000. The cost of the building is at present estimated at about \$4,500.

In taking this action the committee recognized the importance of the country churches as "feeders" to the churches in the towns and cities. In Amherst, country community, St. Mark's is one of the oldest and most interesting churches in the diocese, with a loyal congregation under the rectorship of the Rev. Richard H. Lee.

This whole scheme of joint diocesan concentration on one special objective at a time was named by the executive board, "The Bishop's Plan," and is meeting with approval and enthusiasm in the diocese.

CENTRAL NEW YORK

300-Acre Farm Gift

The gift of a 300-acre farm with its buildings located at Redfield, N. Y., in the foothills of the Adirondack mountains, has been accepted by the diocese of Central New York.

Mrs. Arthur F. Carpenter of Rome, N. Y., has given the farm to the diocese which will use it for small conferences and other purposes. The farm will be under direction of the diocesan Department of Christian Education, the Rev. Fenimore E. Cooper, chairman.

HARRISBURG

Crowded Missionary Meeting

The possibility of a crowded missionary meeting at the time of a regular service has been successfully explored by St. Stephen's Church, Mount Carmel, Pa., with its two chapels, Holy Trinity, Centralia, and Ascension, Kulpmont, diocese of Harrisburg.

With the desire of informing his people about the needs of the Church's Dakota Indian schools and presenting an offering for them, the rector, the Rev. De Vere L. Shelmandine, carried out some carefully planned advance publicity. He also was able to secure Bishop Roberts of South Dakota as celebrant for the early services and as preacher at the later morning service, and again at the choral Evensong. Congregations were the largest of the year.

DALLAS

Bonds Come Home

★ The Rev. David E. Holt's \$250 in war bonds are home. A safe-cracker who took the bonds from the rectory of St. James' Church, Texarkana, Tex., mailed them to general delivery at

Phoenix, Ariz. When the envelope was unclaimed it was sent to the Dead Letter Office and opened. Noting the Rev. M. Holt's name on the bond, the Dead Letter Office mailed them to the Texarkana postmaster who, in turn delivered them to their owner.

CHURCH CALENDAR

February

- 18. First Sunday in Lent.
- 21. Ember Day. (Wednesday.)
- 23. Ember Day. (Friday.)
- 24. St. Matthias, Ember Day. (Saturday.)
- 25. Second Sunday in Lent.
- 28. (Wednesday.)

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	\$426.
Miss A. Stewart	10.
Miss Lucy Stewart	10.
Mrs. Henry Painter	7.
Rev. L. Fitz-James Hindry	5.

War Prisoners Aid

Previously acknowledged	\$ 28.
A Churchwoman	100.
Hudson Stuck Memorial Hospital staff, Fort Yukon, Alaska	15.

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POSITIONS OFFERED

PRIEST to assist Holy Week and Easter. W. Priest-in-Charge, Church of Messiah, Glens Falls, N. Y.

POSITIONS WANTED

ORGANIST-CHOIRMASTER desires appointment. Thoroughly experienced. Boy or mixed choir. English born. Reply Box A-2935, The Living Church, Milwaukee 3, Wis.

RATES: (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions Wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 12 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisement must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

James Harry Garner, Priest

The Rev. James Harry Garner, rector of North Kent parish in the diocese of Easton since 1925, died February 4th at his home near Suitland, Md.

Born in Croome, Md., on January 23, 1884, he was graduated from William and Mary College and the Virginia Theological Seminary. He was ordained deacon by Bishop Harding of Washington, in 1912 and priest in 1913. He married Jennie E. Garner in September, 1912.

The Rev. Mr. Garner served as an assistant in St. Alban's parish, Washington; rector of Valley Lee parish, Washington; rector of Trinity Church, Mountsville, W. Va.; and rector of St. Mark's Church, Parryville, Md.

Arthur O. Sykes, Priest

The Rev. Dr. Arthur O. Sykes, rector emeritus of St. Thomas' Church, Rochester, N. Y., which he served from 1917 to 1928, died of a heart attack at his home in Rochester, February 3d at the age of 63.

Born in Buffalo, N. Y., in 1865, he was graduate of Genesee Wesleyan Seminary and Syracuse University. During the Spanish-American War, and up until 1905, he served as a chaplain in the Navy. After 13 years as a Methodist minister, he was ordained priest in 1901.

He served St. Paul's Church, Newport News, Va., as rector from 1905 to 1910; Grace Church, Lyons, N. Y., as rector from 1910 to 1914; and Zion Church, Avon, N. Y., from 1913 to 1918. For many years he was chaplain of the State Industrial School, being made chaplain emeritus in 1937.

He is survived by his wife, Mary; three daughters, Mrs. Eola A. Ogden of Youngstown, Ohio; Mrs. Mildred Whitford of Brooklyn, N. Y.; and Mrs. Dorothy Lockett of Long Island City, N. Y.; two sons, Capt. James B. Sykes, with the Navy in the Pacific, and Wadsworth C. Sykes of Rochester.

Carrie Brownell Averill

Carrie Brownell Averill, wife of the Rev. Edward W. Averill, died February 4th in Phoenix, Ariz. Services were held February 6th in Trinity Cathedral, Phoenix.

Born in Peru, Ind., in 1883, she followed the recommendation of the Department of Religious Education of National Council and secured credits under the NALA so that she was the first in the fifth province to earn her teacher's certificate. Mabel Lee Cooper, who was head of this department came out to Ft. Wayne to award it to her personally.

When the Church Service League was started, Mrs. Averill was instrumental in seeing it organized and established throughout the diocese of Northern Indiana and made several speaking tours. She was also prominent in Woman's Auxiliary work and was several times delegate to the Triennial Meeting of the Auxiliary until

her increasing deafness began to interfere with being active in such work. She also revived Girls' Friendly work in Ft. Wayne, Ind., and in Fond du Lac, Wis.

She is survived by her husband, six children and seven grandchildren.

Henry Lawton Blanchard

Henry Lawton Blanchard who had been a member of St. Paul's Church, Brockton, Mass., for more than half a century and its warden for the greater part of that time, died January 22d. Mr. Blanchard was the father of the Rev. Roger W. Blanchard, now rector of Calvary Church, Columbia, Mo. Mr. Blanchard was an active worker in his archdeaconry, which he long served as treasurer, as well as his parish and was termed a loyal Churchman and philanthropist.

Elizabeth Sarrand Bloodgood

Mrs. Elizabeth Bloodgood, widow of Wheeler P. Bloodgood and mother of the Rev. Francis J. Bloodgood, died on February 4th at the age of 74 years.

Mrs. Bloodgood, who had been ill only a short time, had in recent years made her home with her son, Hugh, and his family, in Whitefish Bay, Wis. She died at the home of her son, David, who also lives in Whitefish Bay.

Born Elizabeth Sarrand in Detroit, Mrs. Bloodgood came to Milwaukee as a bride. Mr. Bloodgood, who died 14 years ago, was a prominent attorney and Churchman.

Mrs. Bloodgood was during most of her life a member of St. Paul's Church, Milwaukee. She was also a member of the Daughters of 1812 and the Woman's Club of Wisconsin.

Funeral services were held on February 8th at Christ Church, Whitefish Bay. In addition to her three sons and their families, Mrs. Bloodgood is survived by a daughter, Elizabeth L. Bloodgood.

Fr. Bloodgood was unable to attend the funeral of his mother because of his recent departure to Palestine, where he is to represent the American Church in the bishopric.

James Barnes Diggs

The Hon. James B. Diggs, chancellor of the diocese of Oklahoma and communicant of Trinity Church, Tulsa, died February 1st, after an illness of nearly a year. The Burial Office was said in Trinity Church, Tulsa, by the Rev. E. H. Eckel, rector, with Bishop Casady pronouncing the benediction and the Rev. James E. Crosbie assisting.

Judge Diggs was born in Cahaba, Ala., October 20, 1862. He entered the practice of law under his father, a distinguished Alabama lawyer. In 1893, he came to Oklahoma and settled first at Perry then at Pawnee. In 1906 he moved to Tulsa, and two years later became associated with the legal department of the Gulf Oil Company, of which he was chief legal counsel at the time of his death. He was

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recognized in many respects as the dean of the legal profession in Oklahoma.

A lifelong Churchman, Judge Diggs served Trinity parish, Tulsa, as a vestryman and warden, was instrumental in raising considerable sums of money for the Church, and was a generous benefactor of his parish and of the diocese of Oklahoma. In 1939 he was elected chancellor of the diocese, and in 1943 he represented the diocese at General Convention. A man of distinguished appearance, Judge Diggs was an outspoken conservative in political and ecclesiastical views.

He is survived by his widow, Mrs. Edith Macleary Diggs, two sons, James B. Diggs, jr., and Capt. Robert M. Diggs; a brother, the Rev. R. R. Diggs of New Iberia, La., and three grand-daughters.

Ben Judd Mitchell

Ben Judd Mitchell, vestryman and treasurer of Trinity Church, Rock Island, Ill., died in Moline, Ill., February 5th. Mr. Mitchell was confirmed six years ago, and since that time has served his parish as treasurer and vestryman. In these six years, Mr. Mitchell has won a distinct place in the life of the parish and of the diocese of Quincy. He brought to his work experience as a banker and businessman, and was a competent and faithful worker in the field of parish finance. During these years he was a regular and faithful communicant.

He was born 62 years ago in Rock Island, and has lived in this city all his life, retiring from business 18 years ago. His wife, Lucia, and four brothers, Fred, Ardo, Leon, and Robert, survive him.

Appointments Accepted

Alford, Rev. John Adams, formerly rector of the Church of Our Saviour, Detroit, became rector of Grace Church, Bay City, Mich., with oversight of St. John's Mission, that city, on February 1st.

Bessette, Rev. Theodore A., formerly non-parochial of Jackson, Wyoming, became deacon in charge of St. James' Mission, Kemmerer, Wyo., on January 18th. Address: 127 Pearl St., Kemmerer.

Brooks, Rev. Frederick M., assistant rector at St. Stephen's Memorial Church, Lynn, Mass., will become rector of the Church of the Ascension, Fall River, Mass., on March 1st. Address: 150 Rock St., Fall River.

Cary, Rev. Hudson, Jr., rector of St. Matthew's Church, Toledo, Ohio, will become rector of Grace Church, Sandusky, Ohio, March 1st. Address: 315 Wayne St., Sandusky.

Davis, Rev. J. Wendel, formerly rector of Trinity Church, New Philadelphia, Ohio, and St. Barnabas, Dennison, Ohio, became locum tenens of the Church of the Advent, Lakewood, Ohio, February 18th.

Guthrie, Rev. Earl G., formerly non-parochial of Gnadenhütten, Ohio, became rector of Trinity Church, New Philadelphia, Ohio, and St. Barnabas' Church, Dennison, Ohio, February 15th. Address: c/o Trinity Church, New Philadelphia, Ohio.

Jones, Rev. G. Melbourne, defense missionary in the diocese of Maine, has also been appointed priest in charge of St. Alban's Mission, South Portland, Me. New address: 143 State Street, Portland 3, Me.

Levy, Rev. Frank L., rector of St. John's Church, Thibodaux, and Christ Church, Napoleonville, La., will become rector of Grace Church, Lake Providence, La., March 1st.

McElmury, Rev. Clark W., rector of St. Martin's Church, Fairmont, Minn., will become rector of St. Andrew's, Minneapolis, Minn., March 1st. Address: 1880 James Ave. North, Minneapolis 11.

Petersen, Rev. Richard O., rector of Christ Church, Lima, Ohio, will become rector of St. Paul's Church, Norwalk, and Zion Church, Monroeville, Ohio, on March 1st. Address: c/o St. Paul's Church, Norwalk.

Runkel, Rev. Gilbert A., formerly assistant min-

ister of St. Paul's Church, Flint, Mich., became rector of Christ Church, Adrian, Mich., on February 15th.

Vincent, Rev. William J., formerly of Whitesboro, N. Y., became priest in charge of St. Mark's Church, Clark Mills, N. Y., and St. Peter's Church, Oriskany, N. Y. The Rev. Mr. Vincent will continue to reside in Whitesboro.

Womble, Rev. Rufus J., rector of St. Mark's Church, Roxboro, N. C., will become rector of Epiphany Church, Richmond, Va., March 11. Address: 108 West Lancaster Rd., Richmond, Va.

Change of Address

Jacoby, Rev. Robert L., precentor, St. Luke's Church, Evanston, Ill., has the address, Seabury Western Seminary, 600 Haven St., Evanston, Ill.

Ordinations

Priest

California—The Rev. Paul Lincoln Lattimore was ordained priest February 4th by Bishop Bloss of California in Grace Church, Martinez, Calif. He was presented by the Rev. James P. Trotter and the Rev. Joseph S. Doron preached the sermon. The Rev. Mr. Lattimore is rector of Grace Church, Martinez, Calif.

Deaconesses

Deaconess Clara Searle, superintendent of the House of the Good Shepherd, Utica, N. Y., is on six months leave of absence. She is assisting in the reopening of the New York Training School for Deaconesses, St. Faith's House, New York City.

Lay Workers

Miss Margaret L. Arnott, for 10 years a teacher at Kemper Hall, Kenosha, Wis., and more recently a worker in the Grenfell Mission at St. Anthony's Newfoundland, this month began new duties as educational and social worker in the northern arctic mission field of the diocese of Central New York. Miss Arnott works under the Rev. William H. Cole of Clayton, director of the mission field.



GO TO CHURCH DURING LENT



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Rev. John C. Turner, Rector

Sun.: 7:30, 11, 6, 7:30; Wed. & Saints Days, 10:30 a.m.; Daily in Lent: 12:05-12:25, Bishops Carpenter, Spencer, Keeler, Dandridge, Gravatt, Juhan, Clingman

ALBANY—Rt. Rev. George Ashton Oldham, D.D., Bishop

St. George's Church, N. Ferry St., Schenectady, N. Y.

Rev. G. F. Bambach, Rector

Sun.: 8 a.m., 11 a.m., 7:30 p.m.; Daily: 9:30 M.P., 5 p.m. E.P.; H.C. Tues., Thurs., H.D., 10 a.m.; Lent Wednesdays E.P. Sermon 8 p.m.

ATLANTA—Rt. Rev. John Moore Walker, D.D., Bishop

St. Luke's Church, 435 Peachtree St., Atlanta

Rev. J. Milton Richardson, Rector

Sun.: 9 & 11 a.m., 5:30 p.m.; Daily (except Sat.): 12:05 p.m.; Fri.: 12:05 & 5:30 p.m.



CHAPEL OF THE GENERAL THEOLOGICAL SEMINARY, NEW YORK

CENTRAL NEW YORK—Rt. Rev. Malcolm McDicot Peabody, D.D., Bishop

Grace Church, Genesee & Elizabeth Sts., Utica

Rev. H. E. Sawyer, Rev. E. B. Pugh
Sun.: 8, 9:30, 11, 4:30; H.C. Tues. & Thurs., 10 Wed., 12:15; Fri., 7:30; E.P. Daily

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40

Rev. James Murchison Duncan, rector; Rev. Edward Jacobs

Sun.: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.

CONNECTICUT—Rt. Rev. Frederick Gray Budlong, D.D., Bishop; Rt. Rev. Walter Heath Gray, D.D., Suffragan Bishop

St. James' Church, Danbury

Rev. Richard Millard

Sun.: 8, 9:30, 11; Tues.: 7:15 H.C.; Wed.: 7:30 p.m. Lenten Service

St. Mark's Church, New Britain

Rev. Reamer Kline, Rector

Sun.: 8 H.C.; 9:30 Ch. Sch.; 11 Morning Service; E.P. Wed. 7:45; H.C. Wed. 10; Fri. 7; Intercessions Thurs. 10 a.m.

IDAHO—Rt. Rev. Frank Archibald Rhea, D.D., Bishop

St. Michael's Cathedral, Boise

Very Rev. Calvin Barkow, D.D., Dean & Rector
Rev. W. J. Mamer, Canon

Sun.: 8 H.C., 11 M.P. & C.S.; Weekdays: 7:30-8:00 H.C., Fri., 12 noon Int.

GO TO CHURCH DURING LENT



LONG ISLAND—Rt. Rev. James Pernetto De Wolfe, D.D., Bishop; Rt. Rev. John Insley B. Larned, D.D., Suffragan Bishop
 Trinity Church, Arlington & Schenck Aves., Brooklyn
 Rev. George T. Gruman, D.D., Rector; Rev. E. W. Cromey, Assistant
 Sun.: 8, 9:30 & 10:45 a.m.
 Annunciation, Glendale, L. I.: 8:30 & 10:15 a.m.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop
 St. Paul's Cathedral, 615 S. Figueroa St., Los Angeles
 Very Rev. F. Eric Bloy, D.D., Dean
 Sun.: 8, 9, 11 a.m., 5 p.m.; H.C. Tues. 9; Thurs. 10; Noonday 12:05-12:35 p.m. Mon. thru Fri. in Lent.

Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
 Rev. Neal Dodd, D.D.
 Sunday Masses: 8, 9:30 & 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop
 St. George's Church, 4600 St. Charles Ave., New Orleans
 Rev. Alfred S. Christy, B.D.
 Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

St. Mark's Church, Texas Ave. & Cotton St., Shreveport
 Rev. Frank E. Walters, Rector; Rev. Harry Wintermeyer, Curate
 Sun.: 7:30 a.m., 9:25 a.m., 11 a.m., 7:30 p.m.
 Saints' Days: 10 a.m.

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
 Cathedral Church of St. Luke, Portland
 Very Rev. P. M. Dawley, Ph.D.; Rev. C. L. Mather; Rev. G. M. Jones
 Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MARYLAND—Rt. Rev. Noble C. Powell, D.D., Bishop
 Church of St. Michael and All Angels, Baltimore
 Rev. Don Frank Fenn, Rev. H. L. Linley, Rev. R. K. Knox
 Sun.: 7:30, 9:30 & 11, and daily; Wed. 8 p.m., visiting preachers

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop
 Church of the Incarnation, 10331 Dexter Blvd., Detroit
 Rev. Clark L. Attridge
 Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

MILWAUKEE—Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop
 Grace Church, Capitol Square, Madison
 Rev. John O. Patterson, Rev. E. M. Loifstrom
 Sun.: 7:30 H.C.; 9:30 Parish Communion & Sermon; 9:30 Ch. Sch.; 11 Choral Service & Sermon. Daily: 5 p.m. E.P.; 7:30 & 10 Holy Days, Eucharist

St. James' Church, W. Wisconsin Ave. at N. 9th St., Milwaukee
 Rev. G. Clarence Lund
 Sun.: 8 & 11 a.m.; Thurs. 10 a.m.

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop
 Church of Holy Communion, 7401 Delmar Blvd., St. Louis
 Rev. W. W. S. Hohenschild
 Sun.: 8 a.m. H.C.; 11 a.m. Morning Service; Wed.: H.C. 10:30 a.m.; Thurs.: Evening Service 7:30 p.m.

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop
 Cathedral of St. John the Divine, New York
 Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

NEW YORK—(Cont.)

Church of the Ascension, Fifth Ave. & 10th St., New York
 Rev. Donald B. Aldrich, D.D., Rector (on leave; Chaplains Corps, U. S. Navy)
 Rev. Vincent L. Bennett, associate rector in charge
 Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

Church of Heavenly Rest, 5th Ave. at 90th St., New York
 Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
 Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Church of Holy Trinity, 316 E. 88th St., New York 28
 Rev. James A. Paul, Vicar
 Sun.: 8 H.C., 9:30 Ch. Sch., 11 Morning Service & Sermon, 8 E.P.; H.C. Wed. 7:45 a.m. & Thurs. 11 a.m.

Chapel of the Intercession, 155th St. and Broadway, New York
 Rev. Joseph S. Minnis, Vicar
 Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22
 Rev. Geo. Paull T. Sargent, D.D., Rector
 Sun.: 8, Holy Communion; 9:30 & 11 Church School; 11 Morning Service & Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York
 Rev. H. W. B. Donegan, D.D., Rector
 Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service & Sermon; 4:30 p.m. Victory Service. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. John's in the Village, West 11th St. near 7th Ave., New York
 Rev. Charles Howard Graf, Rector
 Sun.: 8, 11 Choral Eucharist, 8 Vespers, special preacher; Mon., Wed., Fri., 7:30; Tues., Thurs., Sat., 10.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York
 Rev. Grieg Taber
 Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. & 53rd St., New York
 Rev. Roeliff H. Brooks, S.T.D., Rector
 Sun.: 8, 11 a.m., and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner
 Transfiguration, One East 29th St., New York
 Rev. Randolph Ray, D.D.
 Sun.: Communions 8 & 9 (Daily 8); Choral Eucharist & Sermon, 11; Vespers, 4

Trinity Church, Broadway & Wall St., New York
 Rev. Frederic S. Fleming, D.D.
 Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York
 Daily: Morning Prayer & Holy Communion 7 a.m.; Choral Evensong, Monday to Saturday, 6 p.m.



ST. PAUL'S PRO-CATHEDRAL
 SPRINGFIELD, ILL.

OHIO—Rt. Rev. Beverley D. Tucker, D.D., Bishop
 St. John's Historic Church, 2600 Church Ave., Cleveland
 Rev. Arthur J. Rantz, Vicar
 Sun.: 8 Holy Communion; 9:30 Ch. Sch.; 11 (1st & 3d Sun.) Choral Eucharist, (other Sun.) Worship & Sermon; Thurs.: 11 Holy Communion

OKLAHOMA—Rt. Rev. Thomas Casady, D.D., Bishop
 Trinity Church, Cincinnati Ave. at 5th St., Tulsa
 Rev. E. H. Eckel, Rector; Rev. J. E. Crosbie, Rev. E. C. Hyde
 Sun.: 7, 8, 9:15, 11 a.m., 5 p.m.; Daily (exc. Sat.): 12:05 p.m.; Wed. 8 p.m.; H.C. Tues. & Fri., 10 a.m., Wed. & Thurs. 7 a.m.

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop
 St. Paul's Church, Broad & Madison Sts., Chester, Pa.
 Rev. Stanley V. Wilcox, Rector
 Sun.: 8 & 10:30 a.m.; Wed.: 10 a.m.

St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia
 Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector
 Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10:30 a.m.; Sung Eucharist & Sermon, 11 a.m.; Evensong & Instruction, 4 p.m.
 Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m.; Evensong, 5:30 p.m. Also daily, except Saturday, 7 a.m. & Thursday and Saints' Days, 9:30 a.m. Confessions: Saturdays 4 to 5 and 8 to 9 p.m.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop
 Trinity Church, Newport
 Rev. L. L. Scaife, S.T.D., on leave USNR; Rev. Wm. M. Bradner, minister in charge; Rev. L. Dudley Rapp, associate minister
 Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

St. Paul's Church, Pawtucket
 Rev. Harold L. Hutton, Rector; Rev. Leon H. Plante, Assistant
 Sun.: 8 H.C., 9:30 Ch. Sch., 11 M.P. & Sermon, 12:15 Holy Baptism, 4 p.m. & 7:30 p.m. E.P.; Wed.: 12:15 p.m.; Saints' Days: 10 a.m. H.C.; Fri.: 10 a.m. H.C. & 7:45 p.m. E.P.

ROCHESTER—Rt. Rev. Bartel H. Reinheimer, Bishop
 Christ Church, East Ave. near Broadway, Rochester
 Rev. D. H. Gratiot, Rev. K. W. Dunkerley
 Sun.: 8, 9:30, 11; Mon. thru Sat. 7:45 a.m. H.C.; Thurs. 10:30 a.m. H.C.; Mon. thru Fri.: 12:05-12:30 Noon Day Service; Wed. 8 p.m.

SOUTHERN VIRGINIA—Rt. Rev. William Ambrose Brown, D.D., Bishop
 St. Paul's Church, No. Union St., Petersburg, Va.
 Rev. C. W. Sydnor, jr.
 Sun.: 8, 11 a.m. & 5:15 p.m.; Mon. & Thurs., 5 p.m.; Tues., 8 p.m.; Wed., 10:30 a.m., H.C.

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop
 St. Paul's Pro-Cathedral, Springfield
 Very Rev. F. William Orrick, Dean
 Sunday: Mass, 7:30, 9:00, and 10:45 a.m.
 Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop
 St. Agnes' Church, 46 Que St. N.W., Washington
 Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
 Sun. Masses: 7, 9:30, 11; Mass daily: 7; Extra Mass Thurs. at 9:30; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
 Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.
 Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 7:30, 11 H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop
 St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
 Very Rev. Edward R. Welles, M.A., Dean; Rev. C. A. Jessup, D.D.; Rev. Robert E. Merry, Canon
 Sun.: 8, 9:30, 11. Daily, 11 a.m. H.C., 12:05 noon Lenten preaching; Tues. 7:30 a.m. H.C.

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